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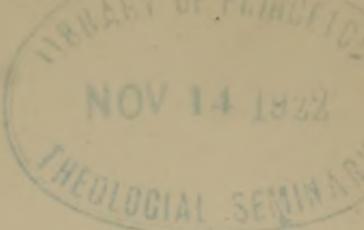
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NOTES

ON THE

EPISTLE TO THE GALATIANS.

NOTES



CRITICAL AND EXPLANATORY

ON

PAUL'S EPISTLE TO THE GALATIANS.

FOR THE USE OF

STUDENTS AND PASTORS.

GREEK TEXT OF TISCHENDORF.

BY

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GENERAL OUTLINE.

CHAP. I., II. *Personal.*

CHAP. III., IV. *Doctrinal.*

CHAP. V., VI. *Hortatory.*

THIS epistle has in modern times been the battle-ground of freedom, both within the camp and without. Luther within the church planted his most efficient engines against false doctrines on the foundations of this epistle. His commentary on this epistle was his most elaborate work. In the present day, it has been most prominent in the discussion of the origin of Christianity in the form in which we now accept it. Does the doctrine of Paul represent Christianity justly and truly? The answer to this question — a question pressed by the opponents of Christianity — is found most clearly presented in this epistle.

For all collateral questions connected with this study, — questions which should never supersede the patient, critical, prayerful study of the epistle itself, — the student is referred particularly to Conybeare and Howson ; to Farrar's recent work ; to Smith's New Testament History ; and to Smith's Dictionary of the Bible, articles **GALATIA**, **GALATIANS**, and **PAUL**.

PRINCIPAL SCHOLARS REFERRED TO.

Alf. . . .	Alford.	Had. . . .	Hadley.
Baum. . . .	Baumgarten.	Hofm. . . .	Hofmann.
Butt. . . .	Alex. Buttmann.	Lach. . . .	Lachmann.
Co. or Con. . . .	Conant.	Light. or Ltft.	Lightfoot.
Chrys. . . .	Chrysostom.	L. & Sc. . . .	Liddell & Scott.
De Wett. . . .	De Wette.	Mey. . . .	Meyer.
Ell. . . .	Ellicott.	Theod. . . .	Theodoret.
Erasm. . . .	Erasmus.	Theoph. . . .	Theophylact.
Far. . . .	Farrar.	Tisch. . . .	Tischendorf.
Good. . . .	Goodwin.	Win. . . .	Winer.

Other Abbreviations.

Att. . . .	Attic.	κτέ. . . .	<i>καὶ τὰ ἔτερα, et cetera.</i>
Bib. Dic.	Bible Dictionary.	LXX. . . .	the Septuagint.
comm. . . .	common or commonly.	st.. . . .	stead, instead of.
et al. . . .	<i>et alii</i> , and others.	usu. . . .	usual or usually.
ff. . . .	and the following.	Vulg. . . .	Vulgate.

PRINCIPAL MANUSCRIPTS REFERRED TO :

All of them uncial, i. e. written in capitals.

A.	Alexandrine, now in the British Museum.
B.	Vatican, in the Vatican Library, Rome.
C.	Codex Ephraemi (a palimpsest), Imperial Library, Paris.
D.	Codex Cantabrigiensis, or Bezae, University Library, Cambridge, England.
E.	Codex Basileensis, Public Library, Basle.
F.	Codex Boreeli, Public Library, Utrecht.
G.	Codex Harleianus, British Museum.
Sin., or Σ. .	Codex Sinaiticus, St. Petersburg.

NOTES

ON THE

EPISTLE TO THE GALATIANS.

CHAP. I.: vv. 1-5. Apostolic salutation. 6-10. Surprise that they have so soon turned away to a false gospel. An anathema against all who pervert the gospel. Paul seeks to please, not men, but God. 11, 12. The gospel which he preaches not imparted to him from men, but from Christ. 13, 14. His former zeal as a Jew. 15-24. After his conversion, his journeys and residence until his formal recognition by the apostles at Jerusalem; from all of which it appears that he had not been taught by them.

V. 1. *ἀπόστολος*: not simply, *a person sent, a messenger*, as commonly in classic Greek; but in the usual N. Test. sense, *an apostle*. — *οὐκ...ἀνθρώπου*: *not from men* (as the source, *causa remotior*) *nor through a man* (*causa medians*). Note that *ἀνθρώπος* (the generic word, *a human being*) is used here. — *θεοῦ*: we might expect here *ἀπὸ θεοῦ* to correspond with what precedes; but the writer prefers to unite more closely *Ἰησοῦ Χριστοῦ* with *θεοῦ πατρός*, and so makes them both depend on the one preposition, *διά*.

V. 2. *καὶ οἱ...ἀδ.*: *and all the brethren with me* (*σὺν ἐμοὶ, in company with me*: **πάντες**, *emphat.*). This address adds weight to the important contents of the letter. — *ταῖς ἐκκλησίας, κτέ.*, *a circular letter*.

V. 3. **Χάρις, κτέ.**, sc. *εἴη*, *optat.* of wishing. — *ἀπό, κτέ.* Note again both genitives dependent on one prep.; thus uniting them more closely.

V. 4. *περὶ τῶν ἀμ. ήμῶν*: *concerning our sins, for our sins*, i. e. *to atone for*: *περὶ* is often nearly synonymous w. *ὑπέρ*. — *ὅπως ἔξεληται* (2 aor. subjunc. mid. fr. *ἔξι, αἱρέω*) *ἡμᾶς ἐκ, κτέ.*: *the purpose, end in view: in order that (how that) he might take us for himself out from, etc.* — *ἐκ τοῦ αἰώνος...πονηροῦ*: *out from the world, the existing evil (world)*: *αἰών, a world* viewed with respect to continuance of time; *κόσμος, a world* in space: the former word, *temporal*; the latter, *local*. — *κατὰ τὸ θέλημα, κτέ.*: *according to the will, etc.*, strengthens the thought in *ὅπως, κτέ.*

— τοῦ θεοῦ καὶ πατρὸς ἡμῶν : whether ἡμῶν limits both genitives is not certain. It is grammatically and logically correct read either way, with both nouns, or with the latter only. Al., Ell., Mey. join it with the latter only, *of God and our Father*.

V. 5. ἡ δόξα, sc. εἰη. Cf. v. 3. Far. supplies ἔστιν, incorrectly, I think. Whether ἡ is here the generic article (*to whom be glory*), or is to be rendered *to whom be the glory* (that which belongs to God from his character, Ell., Alf., that which belongs to Him for this θέλημα, Mey.) is not certain. Perh. the latter is preferable.

V. 6. οὕτως ταχέως, *so quickly* (after their conversion as the *terminus a quo*, Alf., Mey. ; after the entrance of the false teachers, Ell. The former view seems preferable). — μετατίθεσθε : pres., not perf., *are removing, are passing over*. — ἀπό w. gen., *from, away from*. — τοῦ καλέσαντος, *him who called*, i. e. God the Father. — Χριστοῦ : not w. τοῦ καλέσαντος, but w. ἐν χάριτι, *in the grace of Christ* (the element, the medium), Alf., Co., Far. : *by the grace*, etc., Ell., Mey. Not *into*, etc. It seems better to retain the exact primitive signification of the prep. where the connection admits of it : hence, I prefer to render it, *in the grace of*, etc. : χάριτι without the article, made definite by the following gen. W. p. 125 : 2. b. Also footnote 2 ; Butt. p. 88. — εἰς ἄτ. εὐαγγ. : *into another gospel, into a different gospel*.

V. 7. ὁ οὐκ ἔστιν ἄλλο : *which is not another* : i. e. another of the same kind. ἔτερος means *another of a different kind*; ἄλλος, *another of the same kind*; ὁ relates most naturally to ἔτερον εὐαγγέλιον (*another gospel of a different kind*). — εἰ μή : *except that, save that, only that*. Note the peculiar use of εἰ μή in N. T. Greek. — τινὲς εἰσιν οἱ ταράσσοντες, κτέ. : *there are some who trouble you (disturb, agitate you)*, etc. ; a reference to the Judaizing teachers.

V. 8. καὶ ἐάν, *even if*. — παρ' ὁ : *contrary to that which*; a frequent use of παρά w. acc. in classic as well as N. T. Greek. Cf. παρὰ τὰς σπουδάς. Xen. — ἀνάθεμα ἔστω : *let him be accursed* (lit. *let him be a curse*) : cf. κατάρα and ἐπικατάρας, iii. 13. For the earlier and later meaning of ἀνάθεμα, see L. & Sc. The meaning *excommunication*, afterwards given to ἀνάθεμα, is foreign to the N. T. use. In Luke xxi. 5, ἀνάθεμα is used (Tisch. ed.) in the earliest sense ; yet some edd. read there ἀνάθημα.

V. 9. ὡς προειρήκαμεν : *as we have said before*. Does this simply repeat with emphasis v. 8 (so Chrys., Luth., Erasm., Beng., Neand., Win., and many others), or does it refer to the actual visit (the second) of the apost. among the Gal. ? The latter is more probable. So Olsh., de Wet., Ewald, Wieseler, Mey., Alf., Ell., and others. — καὶ ἄρτι πάλιν λέγω : *now also* (in distinction from the time when he, with his associates, had said it among them) *again I say*. Ell. remarks, “ ἄρτι is not used in Attic Greek

for purely present time." Yet see L. & Sc. for the contrary. It is rare in Att. Greek, but frequent in N. Test. — *εἰ τις...εὐαγγελίζεται*: note here the "simple particular supposition" (Good.), the supposition of an actual fact: *if any one preaches a gospel to you*. Cf. above, *ἐὰν ἡμεῖς, κτέ.*, w. subjunc. : "a general supposition" (Good.): "*if (ever) we, or an angel,*" etc. : not the supposition of an actual fact. — *ὑπάς*: direct obj. of *εὐαγγ.*; in v. 8, w. dat. *ὑμῖν*: no apparent difference in the idea. "The change is accidental." Mey.

V. 10. *ἄρτι*, as above, in the definite sense *now, just now, in what I am now saying*. — *γάρ*: the connection of the thought is, "I venture to make this strong statement respecting the Judaizing teachers, *for I am not seeking to please men*" (*ἀνθρώποις, human beings*). — *πειθώ*: the pres. and still oftener the imperf. may denote attempted action. — *τὸν θεόν*, sc. *πειθώ*: an unusual combination: *am I now trying to persuade, am I now trying to win over, men, or God?* The thought is made clearer by the clause following. — *εἴ...ἥρεσκον* (*ἀρέσκω*)...*ἀν* *ἥμην* (Att. *ἥν*): supposition with contrary reality, referring to present time: *if I were still (at the present time) pleasing, etc., I should not be (now), etc.* It suggests, "But I am not pleasing, or trying to please, men; and I am a servant of Christ."

V. 11. Introduction to the apologetic portion of the epistle. — *Γνωρίζω*: *I make known to you*. — *δέ*: continuative. — *τὸ εὐαγγέλιον* may be viewed grammatically as the direct object of *γνωρίζω*, or as the subject of *οὐκ ἔστιν*, and placed before *ὅτι* to give it greater prominence (*prolepsis, or anticipation*). The latter is usu. preferred. — *κατὰ ἀνθρωπον*, *according to a man, after the manner of a man; is not like anything human*.

V. 12. *οὐδὲ γάρ ἐγώ, κτέ.*: *For neither did I (any more than the other apostles) receive it from a man: οὔτε ἐδιδάχθην* (*διδάσκω*), *nor was I taught it, i. e. "I did not learn it by any ordinary process of instruction."* — *ἀλλὰ δι' ἀπ.:* *but (I received it) through a revelation.* — *Ἴησοῦν Χριστοῦ* may be viewed as objective or as subjective gen. The latter is usually preferred: *through a revelation from Jesus Christ.* Yet cf. v. 16, which would favor the former. When and how this revelation was made, the apostle does not inform us; and I do not value human conjectures on such points.

V. 13. Paul here begins a historical statement to prove the foregoing. — *ήκούσατε*: "*ye heard: not as Eng. version, ye have heard*" (Alf.). Why not? May they not have continued to hear something about the early life of Paul up to the date of this epistle? If so, it would be natural for us to use the perfect tense here. That the aorist is used where we more naturally use a perfect tense is denied by some grammarians; but I agree fully with those who take the opposite view both in classical and N. Test. Greek. See Butt., Küh., Krüg., Had., Good., et al. See especially Alex. Butt. N. Test. Gram. § 137. — *τὴν ἀναστροφήν ποτε*: *my manner of life once* (i. e.

formerly). The position of *ποτε* is such as to connect it in meaning with ἀναστροφήν, not w. ἡκούσατε. Cf. Alex. Butt., p. 91. Note also this later use of ἀναστροφή. See L. & Sc. — ἐν τῷ Ἰουδαϊσμῷ: *in Judaism*, as a system contrasted with Christianity. — **ὅτι**: declarative, *that*: connect w. ἡκούσατε. — **καθ' ὑπέρβολὴν ἔδιωκον**: *beyond measure I persecuted* (imperf., *I continued persecuting*). — **τὴν ἐκκλησίαν**: note the word here in the collective sense. — **ἐπόρθουν** (*πορθέω*: impf.): *was destroying*: or (with Chrys., Theod., Theoph., Butt., et al.), used *de conatu*; *was seeking to destroy*.

V. 14. Dependent in const. on **ὅτι**. — **ὑπέρ** w. acc. *beyond*. — **συνηλικώτας**: in classic Greek ἡλικώτας, *equals in age*: not, I think, so comprehensive in meaning as “*contemporaries*” (Ell.). — **ἐν τῷ γένει μου** explains still further *συνηλικ.*, *in my own race, in my own nation*: *γένει* may be preferred to *θνετοῖς*, as *θνος* is so regularly used by Paul, esp. in the plur., of a foreign nation. — **περισ... ὑπάρχων**: lit. *being more exceedingly a zealot* (i. e. more than the “*many equals in age*”): explains *προέκοπτον*. — **τῶν πατ... παραδ.**: objective gen. w. *ζηλωτῆς*: *in regard to my paternal traditions*, i. e. *the traditions of my fathers*; esp. those which were held by the Pharisees.

V. 15. **εὐδόκησεν**: subj. **ὅ ἀφ. καὶ καλ.**: **ὅ θεός** after *εὐδόκ.* is rejected by the most critical editors: an explanatory addition (*erklärender Zusatz*). Mey. — **ὅ ἀφορίσας με**: *who set me apart, separated me*, i. e. from the rest of men. — **ἐκ κοιλίας μητρός μου**: *from my mother's womb*, i. e. *from my very birth* (denoting the point of time). Cf. *ἐκ γενετῆς*, John ix.: 1. Also *ἐκ γαστρός* in classic Greek. — **καλέσας (με)**: article not repeated; closely connected w. *ἀφορ.* — **διὰ τῆς χάρ. αὐτοῦ**: *through (causa medians) his grace*: note here *αὐτοῦ*, and observe how seldom the reflexive (*αὐτοῦ* or *έαντοῦ*) is found in critical editions of the N. Test. Cf. *αὐτοῦ*, v. 16.

V. 16. **ἀποκαλύψαι** (*ἀποκαλύπτω*: cf. *ἀποκάλυψις, apocalypse*): w. *εὐδόκησεν*. — **ἐν ἐμοί**: *in me, within me*, i. e. *in my soul*; not *through me*, or *to me*, or *in my case*, “Wherever the primary meaning gives a sense which cannot be objected to dogmatically or exegetically, we are bound to abide by it.” Ell. A principle of language, the importance of which cannot be overestimated. Cf. note on *ἐν*, v. 6. — *ἴνα εἴη γελίζωμαι*: note in N. Test. Greek regularly *ἴνα* w. subjunc. st. optat. after a *πατ.* t tense. Note also the pres. (st. aor.), action still going on. — **ἐν τοῖς θέντοις**: *among the Gentiles*. Paul regularly began his work in all foreign cities by preaching to the Jews, and then to the Gentiles, his chief work being among the latter. — **εὐθέως, κτέ.**, begins the principal sentence. The depend. sent. begins *ὅτε δέ*. — **οὐ προσανεθέμην** (*πρός, ἀνά, τίθημι*): *I made no communication*; cf. ii. 2 and 6. — **σαρκὶ καὶ αἵματι**: *to flesh and blood*, i. e. to any human being, to weak and erring men; a Hebraism.

V. 17. οὐδέ' ἀνῆλθον (ἀνέρχομαι) : *nor did I go up.* Many editors read here ἀπῆλθον. — πρὸς...ἀποστόλους : *to those who were apostles before me* (in respect to time, not rank); i. e. for the purpose of receiving instruction from them. — εἰς Ἀραβίαν : *into Arabia.* Why he went there and how long he remained are points on which we have no information. That he was not idle during this period is more than probable. — πάλιν. It is supposed that the Galatians knew of his proceeding directly to Damascus after his conversion; so he says, on returning from Arabia, he went *again*, etc.

V. 18. ἐπειτα μετὰ τριῶν ἔτη : *afterwards, after three years* (probably from the time of his conversion as the *terminus a quo*). — ιστορήσαυ (infin. of purpose) : *to make the acquaintance of, to visit;* but not to obtain instruction from. — ἐπέμενα (ἐπιμένω) πρὸς αὐτόν : *I remained with him.* Note this use of πρός w. acc. Cf. Matt. xiii. 56; xxvi. 18; John i. 1; 1 Cor. xvi. 7. — ήμέρας δεκαπέντε. His stay was cut short. See Acts ix. 29, 30.

V. 19. εἰ μή : *except.* Note this rendering: εἰ μή occurs in the N. T. about ninety times, and is rendered *if not* only five times; εἰ followed by οὐ occurs much oftener in the N. T. (thirty-one times) than in classic Greek, and is regularly rendered *if not.* — τὸν ἀδελφὸν τοῦ Κυρίου: *the brother of the Lord.* The question whether ἀδελφός is here used in its strict sense, a *natural brother*, or more loosely in the sense of ἀνεψιός, *cousin*, has given rise to interminable dispute. I cannot but think Meyer is right in taking the word in its ordinary and strict sense. Does, then, the verse imply τὸν ἀπόστολον εἶδον after εἰ μή? If so, we must understand ἀπόστολον in the wider sense, as in Acts xiv. 4, and 14: and probably in several other passages; since he was not one of "the twelve." See Lightfoot on "The Name and Office of an Apostle" (Ep. to the Gal., p. 92). See also Bib. Dic., article "Brother."

V. 20. ἃ : *as to those things which.* — ιδού : *interjec.* The verb would be ιδοῦ. — ὅτι : *declarative, that.* The const. is elliptical, and the ellipsis is variously supplied by γράφω (Mey.), λέγω (De W.), etc. It is not probable that any definite word was in the apostle's mind, as the preceding clause is in itself a strong affirmation. In translating, we may omit ὅτι : *behold, before God, I lie not.* This strong asseveration shows the importance which the apostle attaches to his statements.

V. 21. ἐπειτα : *afterwards, i. e. after the fifteen days in Jerusalem with Peter.* — εἰς τὰ κλίμα : *into the regions of, etc. : i. e. far from any intercourse with the other apostles.* Cf. Acts ix. 30. Note here the use of κλίμα : root of Eng. word *clime*, also *climate*.

V. 22. ἥμην (εἰμί), Att. ἦν. — τῷ προσώπῳ : *in respect to, etc. : or as we say, personally.* He was certainly not unknown to them by reputation. This verse emphasizes still further the thought that he had not been a pupil of

the other apostles. — **τῆς Ἰουδαίας** : of *Judea*; i. e. those churches which were outside of Jerusalem. The church within the city must have known him *by face* not only through his fifteen days' visit (cf. Acts ix. 26-30) but also as the former persecutor. — **ταῖς ἐν Χριστῷ** : added to *ἐκκλησίαις* not only to remove any possible ambiguity in the meaning of *ἐκκλησίαις* (*assemblies*), but also to emphasize the thought, *in Christ*.

V. 23. **ἀκούοντες ἡσαν** : a const. frequent in N. T., rare in Att. : masculine in reference to the persons implied in *ἐκκλησίαις*. — **ὅτι** : may be viewed as introducing the following words in a dependent form, *but they were hearing only that he who was our persecutor in times past is now preaching*, etc. (Ell., Meyer, Alf.); or, as introducing them in an independent form (*oratio recta*), *but they were hearing only, "the one persecuting us once is now preaching,"* etc. So the most. — **τὴν πίστιν** : *the faith*, not as a body of doctrine, but as the principle of Christian life. — **ἐπόρθεται** : cf. note on *ἐπόρθουν*, v. 13.

V. 24. **ἐν ἐμοί** : *in me*, i. e. viewing in me the grace of God, and hence the occasion for glorifying Him. Cf. note on *ἐν ἐμοι*, v. 16.

CHAP. II. Paul proceeds to show still further his independence of the other apostles. On visiting Jerusalem again, after an absence of fourteen years, he presents to the apostles there — particularly to James, Cephas, and John — a statement of the doctrines which he preached, and then receives from them the right hand of fellowship, vv. 1-10. Afterwards, when Peter visited Antioch, and showed a lack of consistency and courage in adhering to Christian principles, Paul openly rebuked him, thus again proving his independent apostleship, vv. 11-21.

V. 1. **Ἐπειτα** : *afterwards*, i. e. after his stay in Syria and Cilicia. Cf. i. 21. — **διὰ...έτῶν** : *passing through a period of*, etc. A long time, during which he had preached without instruction from the other apostles. Briefly rendered, *Then, after fourteen years*. — **πάλιν ἀνέβην εἰς Ἱερ.** : Meyer thinks this the second journey to Jerusalem after his conversion; Ell., Alf., et. al. consider it the third (A.D. 50), related in Acts xv. The point can hardly be settled beyond controversy. — **μετὰ Βαρνάβᾳ** (gen. 1 declens.)...**καὶ Τίτον** : *with Barnabas, taking Titus also along with (us)*. Paul appears here as the prominent person.

V. 2. **κατὰ ἀποκάλυψιν** : *in accordance with a revelation*, i. e. a divine revelation. In what manner this revelation was made to him, he does not inform us; and it is vain to speculate. — **ἀνεθέμην** (*ἀνατίθημι*) : *I communicated*. Cf. *προσανεθέμην*, i. 16. — **αὐτοῖς** : *to them*, i. e. to the Christians

in Jerusalem. — *τὸ εὐαγγέλιον* : the leading doctrine of which was, *Justification by faith*. — *κτρίστω* : pres. denoting that which was habitual, — that which was continued at the time of writing the letter. — *κατ' ιδίαν δέ, κτέ.* : *but privately*, etc. Meyer, Ell., Light. suppose this to denote another, fuller and more confidential, communication. Alf. et al. think it restates and defines the preceding clause, and that only one statement of his doctrines was made at this time in Jerusalem. It is difficult, and not necessary for the general argument, to decide between these two views. — *μή πως...εδραμον* (aor. of *τρέχω*) : Meyer regards *μή* here as introducing an indirect question (see L. & Sc., *μή*). The two clauses would then be rendered : *but privately to those of high reputation (to ascertain) whether I am not perchance running, or did run, in vain* (i. e. in their judgment). Paul had himself no doubt of the correctness of his doctrines, having received them directly by revelation from Jesus Christ). Alf., Ell., et al. take *μή* here as a final conj. like *ἴνα μή*, and render : *lest by any means I might be running, or have run, in vain*. *τρέχω* is in form either indic. or subjunc. ; but *εδραμον* can be only indic., and this is certainly an objection to viewing *μή* as a final conj. : *in order that not = lest*. No grammatical objection can be urged against the const. of Meyer, and the thought is equally clear and pertinent. (*τρέχω*, a figure borrowed from the Grecian stadium, with which the readers of this epistle were doubtless familiar.)

V. 3. *ἄλλ' οὐδὲ Τίτος, κτέ.* This was a test case ; and as Paul's view prevailed, it was a decisive proof that he had not in their judgment run in vain ; that is, had not preached a false gospel.

Vv. 3, 4, 5. A statement of the result of the more public address before the church ; vv. 6 ff. : the result of the more private conference with those of high reputation ; i. e. if we adopt Meyer's & Ell.'s interpretation of v. 2. — *οὐδὲ...ήναγκάσθη* implies a pressure brought to bear upon Paul, and successfully resisted.

V. 4. *δέ* connects this closely with what precedes : *and that on account of the false brethren stealthily brought in*. Bear in mind the negative statement of the preceding verse, — *was not compelled*, etc. — *οἵτινες* : *men who* ; not precisely equivalent here to *οἱ*. — *παρεισῆλθον* (*παρά, eis, ἔρχομαι*) : *crept in*. — *ἴνα*, w. fut. indic. (a const. not occurring in classic Greek), denoting definite expectation of success. — *κατα*. : intens.

V. 5. *τῇ ὑποταγῇ*, dat. of manner w. *εἴχαμεν* : *to whom not even for an hour did we yield in the (required) subjection*. — *ἴνα...διαμεινη* (aor. subjunc., *διά*, *through*, intens., *μένω, to remain*). Note in the N. Test. regularly *ἴνα* w. the subjunct. st. optat. after an historic tense.

V. 6. *ἄπο δὲ τῶν δοκ.* : const. changed (anacoluthon), and the thought resumed in *ἐμοὶ γάρ, κτέ.* : *but from those who were of high reputation* (lit.

seeming to be something), whatsoever they were, it matters not to me — God accepts not a man's person — to me certainly (*γάρ*) those of high reputation communicated nothing (*προσανέθ.* : cf. i. 16). I think we are not by any means to understand Paul as speaking disparagingly of the other apostles, but only as affirming his own entire independence and equality. For the rendering of *γάρ*, as intensive and explicative, see Lex.

V. 7. *ἀλλὰ τούναντίον* (= *τὸ ἐναντίον*) : closely connected in thought with the preceding, as introduced by *γάρ*. — *ὅτι πεπίστευμαι* : that I have been intrusted ; the perf. denoting that he was still in possession (Win. § 40, 4). — *τὸ εὐαγγ.* : acc. of remote obj. w. a pass. verb (Win. § 32, 5). — *Πέτρος*, sc. *πεπίστευται τὸ εὐαγγέλιον*. Peter was the first to preach the gospel to the uncircumcision ; but his chief work was as apostle of the circumcision. Baur, naturally enough for him, finds here a reference to two different gospels. Such an idea contradicts this whole passage, especially v. 9, and is disproved by all that we can learn of Peter from his Epistles and from the Acts.

V. 8. Parenthetical, confirming the preceding statement. — *οὐ γάρ ἐνεργήσας*, for *He that wrought*, sc. *οὐ θεός*. — *Πέτρῳ, ἐμοὶ* : are they dependent on *ἐν* (in Peter, in me) ; or are they dat. comm. (for Peter, for me) ? The latter is preferred. Mey., Alf., Ell., et al.

V. 9. *καὶ γνόντες* (*γνηγώσκω*) : connect w. *ἰδόντες*, v. 7. — *Ἰάκωβος* (cf. i. 19) : naturally mentioned first in the order, because he was pastor of the church in Jerusalem. — *οἱ δοκοῦντες στῦλοι εἶναι* : who were accounted as pillars (lit. those seeming to be pillars) ; *στῦλοι*, a familiar metaphor, by which the church is viewed as the temple of God. Where the other apostles were at this time, and how they were laboring, we have no definite information, interesting as the question is. — *κοινωνίας*, w. *δεξιάς* : right hands of fellowship ; the extending of the right hand being a common sign of confidence and of a pledge. — *ἐναγγελίσμεθα* and *εὐαγγελίσωνται* (Win., Usteri, De Wette, Meyer in his last edit.) : *εἰς* w. a verb of rest occurs much oftener in the N. T. than in classic Greek. For *εἰς* w. *εὐαγγελίσασθαι*, cf. 2 Cor. x. 16.

V. 10. *μόνον, κτέ.* The brevity of the expression is again forcible. It is not necessary to supply mentally any verb. — *τῶν πτωχῶν* : the poor (in Judea), placed before *ἴνα* for emphasis. — *μνημονεύματα*, plur. ; *ἐσπούδαστα*, sing. (*σπουδάζω*). Soon after this interview in Jerusalem occurred probably the separation of Paul and Barnabas (Acts xv. 39). — *αὐτὸ τοῦτο*,

an intensive epexegesis of δ: lit. *which, this very thing*. Does ἐσπούδασα (aor.) denote momentary action, or “simple past action, with none of the limitations as to completion, continuance, repetition, etc.” (Good.)? I think the latter.

V. 11. ff. An additional proof, and a very striking one, of Paul’s independence. — ὅτι δέ, κτέ. Probably this occurred soon after the conference in Jerus. (Acts xv. 30, ff.). So Alf., Mey., Ltft. Others place this occurrence later (Acts xviii. 23). So Neand., Lange, Wieseler. — αὐτῷ w. ἀντέστην (ἀνθίστημι: w. dat.): *I withstood him, resisted him*. — ὅτι κατεγνωσμένος (καταγνωσκω) ἦν: lit. *because he had been condemned*. The question arises, By whom condemned? By himself, his own conscience? (So Alf.) By the church in Antioch? (So Meyer, Ell.) The latter seems more probable; but perhaps both may be implied. The rendering, *was to be blamed*, as in the Eng. version, would be expressed by καταγνωστὸς ἦν.

V. 12. **τινάς**: note how often in N. T. Greek the subj. of the infin. follows it. — ἀπὸ Ἰακώβου: *from James* (the pastor in Jerusalem): connect w. ἐλθεῖν. Why they came to Antioch, and why Peter was there, we are not informed. Nothing is said of this, or of the disagreement between Peter and Paul, in the Acts. — μετὰ τῶν ἔθνων συνήσθιεν (συνεσθιω): *participating with the Gentiles, he used to eat with (them)*. Note the ordinary distinction between μετὰ w. gen. (*participating with*), and σύ w. dat. (*in company with*). — ἐαυτόν, w. both verbs, ὑπέστελλεν (ὑποστέλλω) and ἀφώριζεν (ἀφορτέω): both verbs impf., *began to withdraw and separate himself*. — τοὺς ἐκ περιτομῆς: *those of the circumcision* (lit. *those out from*, etc.), i.e. *the Jewish Christians*. Recalling what is said in Acts x., also in Acts xv. 6 ff., the course of Peter on this occasion at Antioch is truly surprising. He does not appear yet to have become infallible, but to have shown rather more than ordinary weakness.

V. 13 shows the influence of Peter’s unchristian example. — συνυπεκρίθησαν (σύν, ὑπό, κρίνω) αὐτῷ: *dissembled with him*. — οἱ λοιποὶ Ἰουδαῖοι: *the rest of the Jews*, i. e. the Jewish Christians living in Antioch. — ὡστε, w. nom. and finite verb, denotes a result or consequence viewed as a fact; w. the infin., or acc. and infin., it presents an action subjectively, as simply thought of: it may, or may not, be a fact. — συναπήθη (σύν, ἀπό, ἀγω): *was carried away with (them)*. — αὐτῶν (before the governing word, emphatic; refers to Peter and the rest of the Jews) τῇ ὑποκρίσει (dat. of means): *by their dissimulation* (so Meyer, Ell., Alf.): *with their dissimulation* (Ltft. et al.). I prefer the former.

V. 14. ὅτι οὐκ ὄρθοποδοῦσιν (depends on a verb of past tense. In classic Greek the optat. would be more usual: yet the const. here would be admissible. In N. T. Greek, “the optat. as the mood of indirect assertion

is completely excluded." Butt.) : lit. *that they do not walk straight* (Alf.) : in an Eng. idiom, *that they were not walking uprightly* (Ell.) : ὅρθοποδεῖν (ὅρθος, πούς), not found elsewhere in the written language (Meyer). — πρός, κτέ., *according to* (so the most) : perhaps, *with a view to* would present the relation more accurately. Not, I think, *towards*, as a few render it. — ἐμπροσθεν πάντων : *before all*, i.e. before the whole church. What follows to the end of the chapter is probably a condensed report of Paul's address. — εἰ...ξῆς (ξάω, irreg. contract.) : simple supposition (*ei* w. pres. indic.) : *if thou, being a Jew, art in the habit of living as a Gentile, etc.* — πῶς... ἀναγκάζεις : *how dost thou compel, etc.*, or, used *de conatu* (an attempted action), *how dost thou try to compel, etc.* (not indeed directly and openly, but indirectly by example) ? — λουδαῖζειν : *to Judaize*, i. e. to observe the customs of the Jews.

V. 15. ἡμεῖς, κτέ. It is usual to supply here ἐσμέν : *We are by birth, etc.* The punctuation of Tisch., however, suggests ὅντες : *We being Jews by birth, ... and knowing... we also (καὶ ἡμεῖς) believed, etc.* — ἄμαρτωλοι, *sinners*, as viewed from the Jewish standpoint; perhaps used with a slight degree of irony.

V. 16. οὐ δικαιοῦται : emphat. position. — ἐξ (out of, as a result of, by) ἔργων νόμου : *by (the) works of (the) law* : "deeds by which the requisitions of the law are fulfilled." Ell. In the Epistle of James, ἔργα is used in a very different sense, — of those works which grow out of Christian faith. — εἰν μή : bear in mind οὐ δικαιοῦται : *a man is not justified by the works of the law (he is not justified), except through, etc.* Cf. i. 19, note. — Χριστοῦ Ἰησοῦ, *the object of faith*. — ἐξ and διά denote the same idea (causality), in two forms (source and means); as Paul in general was fond of a change of prepositions (Meyer); cf. Rom. iii. 30. — καὶ ἡμεῖς. Meyer begins a new sentence here, supplying ἐσμέν just above, and putting a period before καὶ. — ὅτι...σάρξ : *because by the deeds of the law shall all flesh fail to be justified*; οὐ goes with the verb (Meyer, Alf., Ell., et al.). The fut. tense indicates that it never will, and never can, take place; πᾶσα σάρξ, nearly the same idea as ἀνθρώπος above, but denoting more fully the idea of moral weakness and sinfulness.

V. 17. ἐν Χριστῷ : *in Christ*. It is not necessary to depart from the exact meaning of ἐν here : *in Christ*, as the element in which we move; or, more strictly still, the person in whom we live. — εὑρέθημεν (εὑρίσκω) : *have been found* (Meyer, *befunden worden sind*, or *ersfunden wurden*; *inventi sumus*, Vulg., Beza, Calvin, et al.; *were found*, Alf.; *are found*, Ell.). — καὶ αὐτοί : w. the subj. of εὑρέθημεν : *we ourselves also* (Peter and Paul). — ἄμαρτωλοι (as above) : pred. w. εἰρέθ. — ἀρα (an emphatic and anxious interrog. particle, L. & Sc.), the reading of Meyer, Tisch., Ell., Ltft., Alf.; ἀρα (illative), the reading of Lachm., Butt., Hofm., Wieseler : *is Christ a*

minister of sin? If, in seeking to be justified in Christ, in Him alone, we have been found sinners, if this is the result, and the only result, of believing in Christ, we naturally put the question, *Is Christ a minister of sin?* Does faith in Him lead to this, and this only, that we find ourselves sinners? The argument is a *reductio ad absurdum* (Ell.).

V. 18. A confirmation of *μη γένοτο* : *by no means!* Set aside such a supposition, and rely for justification on faith in Christ alone : *for if I am (now) building up again those things which I (then) pulled down* (namely, Judaism), *I prove myself* (to have been at that time and in that act) *a transgressor.*

V. 19. (But such a supposition is not to be entertained.) *For I, etc.* — *διὰ νόμου...ἀπέθανον* : *through the law* (i. e. the Mosaic law) *died* (became a dead man : such was the result of the law to me), *died* (*in my relations to the law* (*νόμῳ*, dat. of reference)). — *θεῷ* : (*in my relations*) *to God.* — *ζήσω* : if this is regarded as the fut. after *ἴwa* (a rare const.), it may denote the continuance of the relation ; if it is used as a subjunc. aor. (a frequent const. after *ἴwa*), then it denotes simply the fact of the relation (without reference to the idea of momentary or continued action).

V. 20 dwells on the idea of v. 19 : *Χριστῷ συνεσταύρωμαι*, corresponding to, and explaining, *ἔγώ...ἀπέθανον*, and the rest of the verse, *ἴwa...ζήσω*. — *ζώ...ἔγώ, ζῆ...Χριστός* : each word made emphatic by its position, *And I no longer live ; but CHRIST liveth in me.* It is difficult to represent the rhetorical force properly in English. The two most emphatic words are *ἔγώ* and *Χριστός*. The comma after *ζώ* δέ (suggesting the inaccurate rendering, *Nevertheless, I live, yet not I*) is now left out in all critical editions. — *δ* (neut. fr. *δς*) : acc. of cognate meaning w. *ζώ* ; lit., *what I now live*, etc., equivalent to, *the life that I now live*, etc. — *ἐν πίστει ζώ* : (*this*) *I live in faith*, etc ; *δ* suggests the anteced. *τοῦτο*, cogn. acc. w. *ζώ* in this clause. — *τοῦ νιοῦ* : object. gen. w. *πίστει* ; *τῇ* making plainer the connection between the two. — *ἐν σαρκὶ, ἐν πίστει* : note the arrangement, making the contrast more striking.

V. 21. *οὐκ ἀθετῶ* (asyndeton, making the repetition of the foregoing thoughts more striking) : *I do not set aside, make void, nullify, etc. (as I should do, if I adopted Judaism).* — *εἰ γὰρ...ἄρα ἀπέθανεν* : *For if righteousness is by the law* (as the present conduct of Peter might imply), *then Christ died in vain (gratuitously, without cause)* ; a tragical, but legitimate, conclusion. Observe that up to v. 18, Paul uses the plur., including Peter. From that point onward he uses the sing., thus speaking of himself only. We may well suppose that Peter would have no reply to make to this clear and striking presentation of Christian doctrine.

CHAP. III. The two preceding chapters are apologetic. Paul now enters on an argument more strictly polemic. Vv. 1-5. Expression of surprise at the conduct of the Galatians, and an appeal to their own Christian experience. 6-9. Abraham justified by faith. They are his sons, and are blessed with him, who have his faith. 10-12. None are justified through the law. 13, 14. Christ by His death has freed us from the curse of the law. The blessing of Abraham imparted to the Gentiles in Christ. They receive the promised Spirit through faith. 15-18. The covenant made with Abraham and his seed, which is Christ, cannot be set aside by the law, which was given so long afterwards. 19. Why the law was given. 20-22. Was not opposed to the promises. 23-28. Intended to lead us to Christ. That being accomplished, its office has ceased. All who are in Christ united in one. 29. They are Abraham's seed and heirs, according to promise.

V. 1. **ἀνόητοι**, *without reflection, foolish* (as is shown in turning from faith in Christ to Judaism). — **οἰς** relates to *ἴμᾶς* : *you, to whom visibly; you, before whose eyes.* — **προεγράφη** (*προγράφω*). The meaning has been much disputed : usually taken in the sense (a) *antea depictus est* (*formerly set forth*), or (b) *palam depictus est* (*openly, evidently set forth*). The latter is preferred by the great majority of modern scholars. The meaning, *was described formerly* (Meyer, followed by Alford) seems less natural ; and not required by the use of *προεγράφη*, as Meyer argues. — **ἐσταυρωμένος** (*σταυρώω*) : closely connected w. *προεγράφη* (without the intervening *ἐν* *ἥμιν*, on which Meyer lays much stress) : *was portrayed, was evidently set forth (as) crucified* ; *ἐσταυρωμένος* placed with emphasis at the end.

V. 2. The folly of their error shown to them by several pointed questions in this and the following verses. — **μαθεῖν** (*μανθάνω*) : *to learn* (not as a pupil ; but in the general sense, *to ascertain*). — **ἀφ' ὑμῶν** : note here *ἀπό* w. gen. of a person (found in later classic writers, as well as in N. T. Greek) : *from* a person was commonly *παρά* w. gen. in classic Greek ; *ἀπό* denoted simply *departure from* (something) : *παρά* w. gen. *communication from* (an agent). This distinction seems not to be wholly lost sight of in N. T. (Cf. Win., Butt.): *ἐκ* or *ἐξ*, *out of, out from, as a result of, by means of.* — **ἐξ ἔργων νόμου** : cf. ii. 16. — **τὸ πνεῦμα** : *the Spirit*, i. e. the Holy Spirit (in His various manifestations). — **ἢ ἐξ ἀκοῆς πίστεως** : *or by the hearing of faith?* *ἀκοή* may mean *the act of hearing*, or *the thing heard, the rumor, the message, the preaching.* The latter is the prevalent meaning in the N. T. With this view, we may render *ἐξ ἀκ. πτ.* : *by the message of faith, by the preaching of*

faith (faith as an active principle in the heart). So Alf., Ell., Mey., De Wet.

V. 3. **οὗτως** here points to what follows ; a usage more frequent in the N. T. than in classic Greek. — **πνεύματι, σαρκὶ** : Christianity and Judaism are pointedly contrasted in these two words. — **νῦν...ἐπιτελεῖσθε** (*ἐπί* in-tens., *τελέω*, *to end*). The verb is either pass. or mid., pres. or Attic fut. in form). Alf., Ell., Con., Mey. take it as pres. pass. : *are ye now being made perfect in the flesh?* This, however, is a very rare meaning of *ἐπιτελέω* (comm. *to do, perform, accomplish, to bring to an end*). *To make perfect* is ordinarily expressed by *τελεῖσθαι*. I prefer, therefore, with the majority of modern scholars, to render it, *are ye now making an end in the flesh?* (Having made a beginning in Christianity, are ye now making an end in Judaism?) So Ewald, Hofm., De Wette, Wieseler, et al. A few regard *ἐπιτελεῖσθε* as Att. fut. ; and the emphatic *νῦν* does not, as Meyer affirms, forbid this ; since the fut. does not forbid the idea of entrance on an action and continuance. Thus, it may be rendered, *having begun with the Spirit, will ye now end with the flesh?* The distinction bet. *τελέω* or *ἐπιτελέω*, and *τελεῖσθαι*, in the N. T. is important.

V. 4. **τοσαῦτα ἐπάθετε** (*πάσχω*) *εἰκῇ* ; *Did ye suffer* (or in an Eng. idiom, *have ye suffered*) *so many things in vain?* The Galatians would readily understand the allusion, though we are not informed what the sufferings were. Very likely it may have been “the spoiling (*ἀρπαγὴν*) of their goods.” See Heb. x. 34. It is quite unnecessary to take *ἐπαθον* here in any other than its ordinary meaning. Three different words are rendered *in vain*, — *μάτην* : *recklessly, without plan, at random, Lat. frustra* ; *δωρεάν* : *gratuitously, to no purpose, Lat. gratis* ; and *εἰκῇ* (closely akin in meaning to *μάτην*), *rashly, heedlessly, Lat. temere*. — *εἴγε καὶ εἰκῇ* : *if at least even in vain!* or as a writer might now express the idea, *Oh ! can it be that it was all in vain !* Simply a strong expression of the apostle’s emotion. The interpretation, *if at least it be only in vain* (and proceed to nothing worse. Meyer, De Wet., et al.) seems to me less natural and forcible ; although the word *εἰκῇ, heedlessly, rashly, without purpose*, would admit of this turn.

V. 5. **οὗν** resumes the thought in v. 2. It is to be noted, however, that *ἐλάβετε*, v. 2, is aor., *did ye receive*, etc., while *οἱ ἐπιχορηγῶν...ἐνεργῶν* are pres., *He that supplieth...and worketh* (now, habitually). The reference appears to be to the remarkable outpouring of the Holy Spirit and the miraculous powers which attended the first proclamation of the gospel. — **δυνάμεις** may mean *miraculous powers* (1 Cor. xii. 28), *He that worketh miraculous powers in you* (i. e. *within you*) ; or, *miracles* (1 Cor. xii. 10), *He that worketh miracles among you* (*in the midst of you*). The former seems more natural in the connection, and is in keeping with the thought in 1 Cor.

xii. 6. — ἐξ...πίστεως; We may complete the sentence grammatically with τοῦτο ποιεῖ; or w. ἐπιχορηγεῖ...ἐνεργεῖ...ἐν ὑμῖν; does He supply...by (the) works of (the) law, etc.? ἀκοῆς, as above, v. 2.

V. 6. The answer to the preceding question is readily suggested and closely connected with this verse: (*By the hearing of faith*) even as Abraham, etc. — **ἐπίστευσεν** (same root w. **πιστεως**: our rendering, therefore, w. two different words, “faith,” “believed,” departs from the Greek. Note the *v*-movable before a consonant, also the form of final σ , in Tisch.). — **τῷ θεῷ**: *believed God, had faith in God*, i. e. in respect to the promised seed. Cf. Gen. xv. 6. — **ἔλογισθη** (**λογιζομαι**): *it* (i. e. his faith, **τὸ πιστεῦσαι**) *was accounted*.

V. 7. **γινώσκετε** (Att. **γιγνώσ.**) either indic. or imperat.; more forcible as imperat., *Know, therefore.* So Ell., Mey., Con., et al.; as indic., Alf., Ltft., et al. — **οὗτοι**, after *οἱ ἐκ πιστεως*, emphat.: *those who are of faith, these (and these only).*

V. 8. **προϊδοῦσα** (*προοράω*) **δὲ** **ἡ γραφή**: and the *Scripture* (spoken regularly of the Old. Test.) *foreseeing* (a personification). — **ὅτι...** **δικαιοῦ** (pres. indic. or subjunc. in form; here indic.): (*the fact*) that *God justifieth*, etc. The statement of a general truth. — **προενηγγελίσατο**: *προεναγγελίζομαι*. — **ὅτι**, before the *orat. rect.*, not rendered. — **πάντα τὰ ἔθνη** (emphat. posit.): in the LXX. (Gen. xii. 3) *πᾶσαι αἱ φυλαὶ* (**εἶπεν** **ἡ θεὸς**); but **τὰ ἔθνη** directs the mind to *the Gentiles* more distinctly; the thought which Paul has in mind. Note here, as often in N. T., the neut. plur. w. plur. verb.

V. 9. ὥστε w. indic., *wherefore*, a direct conclusion from vv. 7, 8.—
σὺν τῷ πιστῷ Ἀβ.: *together with the faithful* (the believing, trusting) Abraham.

V. 10. Proof of the correctness of the conclusion in v. 9, by the *argumentum e contrario* (*argument from the contrary*). — **ὑπὸ κατάραν**: fallen under, or perh. simply of rest, *under a curse*. Note that *ὑπό* w. dat., comm. in classic Greek, is not used in the N. T.; and perh. the idea (rest under) may be conveyed by *ὑπό* w. acc. Cf. Butt. § 147, 29. — **εἰσὶν**: subj. **πάντες** understood, anteced. of *ὅσοι*: *all who*. The argument is, that all who are of the works of the law (i. e. who depend on them for justification) must necessarily fail, and hence are under a curse. — **γέγραπται γάρ**: confirmation of the foregoing; a free citation from Deut. xxvii. 26. — **ὅτι**, before *orat. rect.*, not translated. — **τοῦ ποιῆσαι αὐτά**: *to do them*. Vulg., *ut faciat ea*; denoting purpose after *ἐμπένει*. Note the frequency of *τοῦ* w. the infin., expressing purpose, in the writings of Paul and of Luke; a const. rare in Attic.

V. II. $\delta\tau\iota\ \delta\tau\iota\ldots\delta\tau\iota$: *And that...because*: the first $\delta\tau\iota$ declarative, the second causal. — $\text{ἐν}\ \nuόμῳ$: *in (the) law*, i. e. “in the sphere and do-

main of the law." Ell. Note the frequent omission of the article w. *νόμος*, meaning the Mosaic law. Win. § 19; Butt. § 124, 8, c. — **παρὰ τῷ θεῷ**: *with God* (i. e. in His presence). — **δίκαιον**, sc. *ἔστιν*. — **ὁ δίκαιος ἐκ πίστεως ζήσεται**. Cited from Hab. ii. 4, as a familiar sentence, without the usual formula, *γέγραπται γάρ*. Cited also, slightly varied, in Rom. i. 17, **ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται**; in Heb. x. 38, **ὁ δὲ δίκαιος μου ἐκ πίστεως ζήσεται**. In the LXX. it stands, **ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται**. A lit. rendering of the Hebrew, *but the just man shall live by his steadfastness (or his fidelity)* : **בְּאַמְּנוּנָךְ רְחָקָה**. We may translate the words here in Galat., *the just shall live by faith*, joining **ἐκ πίστεως** w. *ζήσεται* (so Ell., Con., Ewald, Hofm., De Wette, Wieseler, et al.); or, joining **ἐκ πίστεως** w. **ὁ δίκαιος, he, who is righteous by faith, shall live** (so Chrys., Beng., Baumg., Griesb., Winer, Alf., Meyer, et al.). It is difficult to decide between the two, as both are logically and grammatically correct. May not **ἐκ πίστεως**, by its position, be connected in thought with both, — the preceding and the following word? *He who is righteous as a result of faith shall live thereby*. It is usual in this passage to render **δίκαιος, just**; and yet **δίκαιοσύνη**, occurring over ninety times in the N. T., is always rendered *righteousness*. Would it not be more consistent to render **δίκαιος, righteous**, in this place?

V. 12. **οὐκ ἔστιν ἐκ πίστεως**: *is not (a result) of faith*; does not proceed from it; **ἀλλά, κτέ.**, *but* (its real character is indicated by the words) *he that hath done them* (*αὐτά, the things contained in the law*) *shall live in them* (*αὐτοῖς, same as αὐτά*), in their sphere, not in the sphere of faith.

V. 13. Note the asyndeton, by which the statement is made more striking. — **ἡμᾶς** (can apply only to the Jews, Paul himself included) **ἔξηγόρασεν** (**ἔξι, ἀγοράζω, fr. ἀγορά**) **ἐκ τῆς, κτέ.** (Note the *ἐκ* before the noun, and in compos. w. the verb: an idiom more frequent in later Greek); lit. *bought us out from the curse of the law* (i. e. of the violated law). — **γενόμενοι**: participle denoting means or manner, *by becoming, etc.* — **ὑπὲρ ήμῶν**: *for us, in our behalf*. Though *ὑπέρ* in the N. T. may sometimes have the meaning, *instead of*, yet it is far more in keeping with the principles of language to give it the ordinary meaning where the connection does not plainly require a departure from such meaning. Hence, we take *ὑπέρ* here in the sense, *for, in behalf of*. The thought, *instead of*, is expressed by *ἀντί*. — **ὅτι γέγραπται**: *because it has been written*; a confirmation of *γενόμενος...κατάρα*. The words following are a free citation from Deut. xxi. 23. (In the LXX., *κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου*.) The passage in Deut. alludes to the ignominy or curse of exposure on a stake or cross after execution, in the case of notorious criminals; and the point of comparison is the ignominy or curse implied in such exposure: *ἐπὶ ξύλου* (= *σταυρῷ*),

on a stake, on a cross; *ξύλον* in N. T. = Heb. γῦ, meaning either a piece of timber, or a tree.

V. 14. *ἵνα, κτέ.* (connect w. Χριστὸς...κατάρα, the intervening ὅτι...ξύλον being parenthetical): *in order that the blessing of Abraham* (i. e. the blessing promised to Abraham. Cf. v. 8). — *ἐν Χρ. Ἰησ.*: *in Christ Jesus.* No blessing is promised out of Him. — *ἵνα...πίστεως*: *in order that we* (both Jews and Gentiles); a second and more complete statement of purpose. — *τὴν ἐπαγγελίαν τοῦ πνεύ.*: *the promise of the Spirit*, i. e. the realization of the promise. — *διὰ τῆς πίστεως* (emphat. position): *through faith (not through the works of the law).* Cf. vv. 2-5.

V. 15. *Ἄδελφοι*: an affectionate address. How different from v. 1, when another thought was in the mind of the apostle! — *κατὰ ἄνθρωπον*: *I speak (in what I am about to say) after the manner of a man* (ἀνθ., a human being), I use an illustration from human affairs. — *ὅμως*, w. this accent, adversative, yet, nevertheless. (Not to be confounded w. ὅμοις, *in like manner*; or w. ὅμοῦ, *together*.) Connect closely in thought w. *οὐδεῖς*. — *διαθήκην*: probably not meant here in the specific sense, *testament*, or *will*; but in the general sense, *covenant*, *contract*: obj. of *ἀθετεῖ ή ἐπιδιατάσσεται* (ἐπι, διά, τάσσω): *though a covenant, when confirmed, be (only) a man's (covenant), yet no one sets (it) aside or adds to (it); ἐπιδιατάσσεται*, *arranges additional specifications.* The concessive idea, *though*, often lies in a participle (here in *κεκυρωμένην*, fr. *κυρώω*). If a human covenant is binding, how much more a covenant from God, such as He made with Abraham!

V. 16. *δέ*: continuative. — *ἔρρεθησαν*: pres. wanting; usu. referred to pres. *φημι*. — *αἱ ἐπαγγελίαι*: *the promises*, not less sacred and binding certainly than an ordinary business contract; plur. as repeated in different forms and on different occasions. — *τῷ σπέρμῳ αὐτοῦ*: emphat. — *οὐ λέγει*: *He (the one who gave the promises) does not say.* — *ώς ἐπὶ πολ., ως ἐφ' ἐνός*: *as of many, as of one; ἐπὶ w. gen., on, upon, in a variety of relations: here in the sense, concerning, of, a rare use.* — *ὅς ἐστιν Χριστός*: the relat. *ὅς* agrees here, not w. the anteced. *σπέρμα* (neut.), but w. the pred. *Χριστός*, as the emphatic word. This occurs occasionally in classic as well as N. T. Greek: *and to thy seed, which is Christ.* If we understand this as meaning the personal Christ Jesus, which seems most natural, we must bear in mind that all believers are viewed as *one* (and included) *in Christ Jesus.* Cf. v. 28.

V. 17. *And this* (pointing to what follows) *I say*; introducing emphatically the specific conclusion from vv. 15, 16. — *διαθήκην*, obj. of *ἀκροῦ*. — *προκεκ.*: *before confirmed* (i. e. before the giving of the law). — *ὅ...νόμος*: the intervening words having the position and force of an attributive adj.:

the law, coming four hundred and thirty years later (than the promise); μετὰ...έτη (ἕτος) : lit. after, etc. ; γεγονός (γίγνομαι), having taken place, having come. — οὐκ ἀκυροῖ (indic. ἀκυρεῖ, -ροῖ) : doth not annul, invalidate. — εἰς τὸ w. infin., so as to, etc. ; a construction especially frequent in the style of Paul. — καταργήσαται (aor. act. infin., fr. καταργέω), to render (ἀργός, idle, inoperative ; to make void). — τὴν ἐπαγγελίαν : note here the sing. : the promise (the specific promise, fulfilled in Christ). For a discussion of the chronological questions suggested by this verse, see Bib. Dic., art. Chronology, B.

V. 18. Confirms the preceding statement. — ἐκ, ἐξ, διά : cf. ii. 16, notes. — ἡ κληρονομία (sc. ἐστίν) : *the inheritance* (in the highest Christian sense). In the O. T., spoken of the division of the land of Canaan ; in the N. T., of the inheritance in the Messianic kingdom. — οὐκέτι, sc. ἐστίν. — κεχάρισται (χαρίσω, χάρις) : pf. mid., sc. τὴν κληρονομίαν ; perf., st. aor., because the results of the action still continued.

V. 19. τι οὖν ὁ νόμος ; lit., *What then the law?* Ell., *What then is (the object of) the law?* Alf., Con., Ltft. *What then (is) the law?* Wieseler et al. take τι in the sense διὰ τι ; *wherefore? why?* Cf. Win., p. 142. So also in Attic. Cf. Good., Had. The questions, *Why then the law?* and *What then (the object of) the law?* amount to the same thing. The general force of this brief and striking question in this connection cannot be doubted. It is quite in keeping with the style of Paul. The question is answered in the next sentence, the exact meaning of which has been much disputed. It may help us to understand it, if we reflect on the probable moral condition of the Israelites as they left Egypt, after generations of slavery, debauched as they must have been, and with ideas of right and wrong far less distinct than those of their ancestors, Abraham, Isaac, and Jacob. It was by no means strange that they needed new and clear and authoritative instruction on questions of duty. This verse states, therefore, why the law was given, how it was given, and how long, as a system, it was to continue. — τῶν παραβ. ..προστέθη (πρός, τιθημ) : *it was added because of the transgressions.* This does not contradict v. 15, since the law is not viewed as a covenant (διαθήκη), but as a statement of obligations in addition to the covenant, given after the covenant. — Χάριν, w. gen. (in Attic and N. T. Greek), means primarily, *in favor of, for the sake of*, Lat. *gratia* ; but seems to have lost this force in actual use subsequently, so as to mean simply, *because of, on account of.* *Because of the transgressions* indicates, therefore, this idea, *to give a knowledge of transgressions, to make perfectly clear and distinct what were actually transgressions of the divine requirements.* So Aug., Calv., Beza, Win., Ell., et al. Cf. Rom. iii. 20. In keeping with this idea, and perhaps implied, is the interpretation, *to restrain transgressions.* So Chrys., Hieron., Erasm., Olsh., Neand., De

Wette, Ewald, et al. Luther, Bengel, et al. combine both thoughts, *to give a clear conception what were actually transgressions, and also to restrain them.* The two thoughts naturally go together, and this view does not seem to be pressing the meaning of $\tauῶν παραβάσεων χάρω$ too far. The interpretation, *to create transgressions, to multiply them* (Meyer, Lft.), seems to us less natural, and not required, as Meyer argues, by the meaning of $\chiάρων$. — $\ddot{\alpha}χρις οὐ$ $\xiλθη$ $\tauὸ σπέρμα$: *until the seed come*, etc. — $\ddot{\phi}$ $\xiπήγ-γελται$ ($\xiπαγγέλλω$) : the verb is impers. : *to whom the promise has been made.* — $\deltaιαταγέλ$ ($\deltaιατάσσω$) : 2 aor. pass. particip., agrees w. $\nuόμος$ understood as subj. of $\piροστέθη$. — $\epsilon\nu$ $\chiειρὶ μεσίτου$: *in the hand of an intermediate person*, i. e. Moses. Cf. Deut. v. 5; Exod. xx. 19, ff. Modern Biblical scholars are generally agreed that the reference here is to Moses. The whole verse reads, *What then the law? or, Why then the law? It was added because of the transgressions (to continue in force as a system), until the seed come, to whom the promise has been made, having been delivered by means of angels, in the hand of a mediator (or an intermediate person).*

V. 20. (The various interpretations of this short verse are said to exceed four hundred. Somebody must have had a vast amount of learning, besides leisure and patience, to count them.) $\ddot{\o}$ $\delta\epsilon$ $\muεσίτης$: *Now the mediator* : $\delta\epsilon$, continuative; $\ddot{\o}$, generic, *the mediator*, not referring to a particular person, but to the character or office : in an Eng. idiom, *a mediator*. — $\epsilon\nu\ddot{\o}$ $\nu\ddot{\kappa}τιν$: *is not of one* (of one person or party, but necessarily implies more than one). In the giving of the law on Sinai, Moses (the intermediate person) stands between two parties; on the one hand, Jehovah declaring His will through angels; on the other, the multitudes of Israel receiving the law. This sublime scene, so impressive to the mind of a Jew, is alluded to in the words, *Now a mediator is not of one.* — $\ddot{\o}$ $\delta\epsilon$ $\theta\epsilon\ddot{\o}$ $\epsilon\ddot{\iota}s$ $\xi\ddot{\kappa}τιν$: *but God is one.* In the giving of the promise, no outward pomp and circumstance are thought of; but Jehovah, and He alone, fills the mind. He comes directly, without a mediator, to Abraham, and gives the promise, — a scene of no less moral grandeur; a promise given directly, in person; surely, not less binding and permanent. Such seems to us to be the thought in the last half of this verse. This view of the meaning will be found, presented, much more at length, in the excellent notes of Ellicott and Lightfoot.

V. 21. $\mathfrak{o}\nu\ddot{\nu}$, *then, therefore* : “if what we have just said is true, shall we conclude that,” etc.? — $\kappa\alpha\tau\acute{a}$, w. the gen., as usual, *against, in opposition to* : *Is then the law against the promises?* — $\xiπαγγελιῶν$: cf. $\xiπαγγελίαι$, v. 16, note. — $\mu\ddot{\eta}$ $\gammaένοντο$ (optat. of wishing, without $\ddot{\alpha}ν$; neg. $\mu\ddot{\eta}$: an emphatic form of negation, used especially by Paul in Gal. and Rom.) : *by no means!* — $\epsilon\ddot{\iota}\ldots\xi\ddot{\theta}\thetaη\ldots\eta\ddot{\nu}\ddot{\alpha}ν, κτέ.$, supposition contrary to fact : conclusion

suggested by this form of supposition, *but righteousness is not in fact (δύντως) a result of the law, and hence the need of another system.* — νόμος ὁ δυνάμενος, κτέ.: *a law which was able, etc.* In all this connection “law” means the Mosaic law.

V. 22. ἀλλὰ συνέκλεισαν (συγκλείω) ἡ γραφὴ τὰ πάντα ὑπὸ ἀμαρτίαν: *but the Scripture* (regularly spoken of the Old. Test.; here, “the Scripture” means by meton. the author of the Scripture) *shut up all* (τὰ πάντα, all things, more comprehensive and emphatic than τοὺς πάντας) *under sin.* — ἵνα...δοθῇ (ι aor. pass. subjunc. fr. δίδωμι) : *in order that...might be given;* ἵνα w. subjunc. after a past tense of the indic., the ordinary const. in N. T. — ἡ ἐπαγγελία : *the promise, by meton. for that which is promised.* — ἐκ πίστεως Ἰησ. Χρ...τοῖς πιστεύουσιν : *as a result of faith in Jesus Christ...to those who exercise faith.* The last clause is not a mere tautology, but an emphatic addition.

V. 23. πρὸ τοῦ : w. the infin. and its subj. τὴν πίστων : *But before faith came.* — ὑπὸ νόμου...συγκλειόμενοι : *we (the Jewish Christians) were guarded, shut up under the law.* — εἰς τὴν...ἀποκαλυψθῆναι (ἀποκαλύπτω) : *for the faith about to be revealed:* εἰς w. acc., directing the attention into, *looking into, denoting a purpose, an expectation, an end in view.* Con., Meyer, et al. join this clause w. συγκλειόμενοι, *shut up into the faith, etc.*; a const. less natural, we think. Alf., Ell., et al. adopt the const. above given, *shut up under the law.*

V. 24. ὥστε w. indic., *wherefore.* — παιδαγωγὸς (fr. παῖς, *a child, and ἄγω, to lead*) ἡμῶν γέγονεν : *has become our schoolmaster* (Con.) ; *hath been our schoolmaster* (Ell.) ; *has become our tutor* (Alf.) ; *ist unser Pädagoge geworden* (Mey.). Neither rendering, “schoolmaster,” “tutor,” “pedagogue,” is quite satisfactory. Neither one conveys just the same idea as the Greek παιδαγωγός, *a servant entrusted with the entire training and education of a boy from tender years to manhood.* As no character with these duties exists now among us, we consequently have no word to denote it exactly. — εἰς Χρ. : *(leading us) into Christ.* The frequent expressions, *εἰς Χριστὸν, into Christ, and ἐν Χριστῷ, in Christ,* may generally be so rendered as to show the exact force of the prepositions. — ἵνα ἐκ πίστεως δικαιωθῶμεν (δικαιώω) : *that we may be justified by faith.* This clause favors the intimate connection in thought of ἐκ πίστεως w. ὁ δίκαιος, in v. 11.

V. 25. ἐλθούσης (έρχομαι) δὲ τῆς πίστεως : gen. abs. : *but faith having come, or in an Eng. idiom, but now that faith has come* (Ell., *is come*). “Paul now proceeds to unroll the beautiful picture of the salvation which has already come.” Meyer. — οὐκέτι : *das ist das Aufathmen der Freiheit (the full breath of freedom).* Meyer.

V. 26. The emphatic word is νιοί : *For ye are all sons of God* (no longer

παῖδες ὑπὸ παιδαγωγοῦ, children under a pedagogue). Note the change to the 2d pers., *ἐστέ* : *ye are all* (both Jews and Gentiles). Above, with the Jews alone in mind, he uses the 1st pers., vv. 23, 24. — *ἐν Χρ.* *Ἴησοῦ* is joined most naturally w. *πίστεως* (not w. *νοοῦ* θεοῦ) : the omission of *τῆς* after *πίστεως* is no argument against this in N. T. Greek.

V. 27. *ὅσοι γὰρ...ἐνεδύσασθε* (*ἐνδύνω*) : *For, as many of you as were baptized into Christ (did) put on Christ* : “sc. ‘at your baptism’” (Ell.). “As many as were baptized into Christ did, in that very act, put on, clothe yourselves with, Christ” (Alf.).

V. 28. *οὐκ ἔνι* (= *ἐνεστί*) : *there is not, there cannot be*. So we regard *ἔνι*, with Alf., Ltft., Meyer, et al. Cf. Xen. Anab. V. iii. 11; not as the prep. *ἐν* (for *ἐν*) with recessive accent. “There is no room for, no place for” (Ltft.). — *ἄρσεν καὶ θῆλυ* : “While the alterable political and social distinctions are contrasted by *οὐδέτε*, the unalterable human one of sex is expressed by *καὶ*” (Ell.). — *ἄπαντες* : emphat.; so also *πάντες*, v. 26, and *ὅσοι*, v. 27. — *εἷς*, masc., *one, one person* (not *ἐν, one thing*) : the *εἷς καὶνὸς ἀνθρωπός*, Eph. ii. 15. The world has not yet realized the full truth of this verse. Very far from it!

V. 29. *εἰ...Χριστοῦ*, sc. *ἐστέ*. — *ἄρα...ἐστέ* : *then are ye Abraham's seed* (because Christ was the true seed of Abraham, v. 16). — *κατὰ ἐπαγγ. κληρονόμοι* : *heirs according to promise*, — a triumphant conclusion. *κληρονόμοι*, *heirs*; not heirs of Abraham, though Abraham's seed, but in a much higher sense, — “heirs of God and joint-heirs with Jesus Christ,” as Paul expresses the idea, emphatically and triumphantly, in Rom. viii. 17.

CHAP. IV. A continuation of the polemical portion of the epistle; proving that the Christian, through the grace of God in Christ, is independent of the Mosaic system. Vv. 1-7. Under the law, we were in the position of a minor (*νήπιος*) : now, however, in that of sons. 8-11. To the former state of tutelage, the Galatians seem now inclined to return. 12-20. A reference to Paul's former relations with them, and an affectionate personal appeal. 21-31. The law and the system of grace two covenants, typified by Hagar and Sarah. Under the latter, we are children of the free woman.

V. 1. *Δέγω δέ* : cf. iii. 17, V. 16; an expression calling especial attention to the statement following. — *ἐφ' ὅσον Χρ.* : *ἐπὶ* w. acc., extent over something; lit., *over how much time = as long as*. — *ὁ* w. *κληρονόμος*: generic article: cf. *ὁ μεστῆς*, iii. 20: *the heir, i. e. any heir*. — *νήπιος*: in the legal sense, *a minor*. — *οὐδὲν...δούλοις* : *differs in no respect from a bond-servant*,

because he is not yet *sui juris* (cannot hold property in his own name). — **κύριος πάντων ὁν** (concess.): *though he is Lord (proprietor) of all* (by birth and in his own right, though not yet in actual possession).

V. 2. **ἐπιτρόπους**: *overseers*: not *guardians* in the legal sense, so as to imply the death or absence of the father. — **ἄχρι τῆς προθεσμίας** (sc. ἡμέρας, or ὥρας) **τοῦ πατρός**: *up to the time appointed of the father* (when the son shall become free from this supervision, and come in full possession and control of the inherited rights). — **προθεσμία**, see L. & Sc.; *οἰκονόμος* means strictly *a manager of the household*: *ἐπιτρόπος*, *an overseer or superintendent*, in a wider sense; *παιδαγωγός*, *one who has charge of the entire training of a boy*.

V. 3. **οὗτος καὶ ἡμεῖς**: application of the illustration: *so we also*; “we,” i. e. as the context indicates, Jews and Gentiles; subj. of *ἡμεθα* (Att. *ἡμεν*, fr. *ειμι*) *δεδονλωμένοι*, *were in bondage* (lit., *were having been enslaved*). — **ὑπὸ τὰ στοιχεῖα τοῦ κόσμου**: *under the rudiments* (Ell.), *the elements* (Con., Ltft.), *the elementary lessons* (Alf.) *of the world*; meaning, as seems to us, the elementary principles belonging to the unconverted, unchristianized world, — especially religion in outward and sensible forms (Neand.). It is not important whether we connect *ὑπὸ τὰ στ.* w. *ἡμεθα* alone (*were under*, etc., *being kept in bondage*) or w. *ἡμεθα δεδονλ.*, taken together, as above.

V. 4. **τὸ πλήρωμα τοῦ χρόνου**: *the fulness of time*; *the moment through which the measure of time was made full* (Mey.). — **ἐξαπέστειλεν** (ἐξ, ἀπό, στέλλω): *sent forth*; lit., *sent out away from (himself)*. — **τὸν νίδον αὐτοῦ**: in Att. *τὸν αὐτοῦ νίδον*: note how seldom the reflex. pron. is used in the N. T. — **γενόμενον ἐκ γυν.**: *born of a woman* (as any human being, indicating not only the humiliation to which he was subjected, but also the fact that he became really a man). — **γενόμενον** (in the same sense as before) **ὑπὸ νόμου**: *born under (the) law* (indicating that he was really in all respects an Israelite).

V. 5. **ἵνα τοὺς ὑπὸ νόμου ἔξαγοράσῃ** (aor. subjunc. fr. ἔξ, ἀγοράζω): *lit., that he might purchase those under (the) law* (i. e. the Israelites) *out from* (under the law). — **ἵνα...ἀπολάβωμεν** (ἀπό, λαμβάνω): *denotes the object of the purchase: in order that we (not the Jews only, but Jews and Gentiles) might receive* (ἀπο., as coming from Him who sent His son) *the adoption of sons*.

V. 6. **ὅτι**: *causal*; *in view of the fact that, because*; or, *as a proof that* (Ell.): the former is usu. preferred. — **ἐξαπέστειλεν**: the same word used, v. 4, of the sending of the Son. — **τὸ πνεῦμα τοῦ νίδον αὐτοῦ**: *the Spirit of his Son*. The connection suggests the propriety of designating the Holy Spirit in these words. Christ in the believer and the Holy Spirit in the

believer are both familiar conceptions in the N. T., and are here united in one expression. — *κράζον*, w. *τὸ πνεῦ*. — 'Aββā (an Aramaic word, allied to the Heb. אָבָה) ὁ πατήρ : *Abba Father*. Erasm., Beza, et al. view the Greek word as a translation of the Aramaic. The expression has, however, much more force and significance, if we suppose the early disciples to have used the word, which they had heard so often from the lips of our Lord, in remembrance of Him, — uniting it with the Greek synonym in reverent and affectionate prayer to the Father. So Ell., Alf., Meyer, et al. The Greek scholar will note here ὁ πατήρ, nom. st. voc., and so often in N. T.

V. 7. ὥστε w. indic.: *wherefore, so then.* — *εἰ* (thou art) and *εἰ* (if) : note the diff. in form. — *οὐκέτι...δοῦλος*: *no longer a bond-servant* (as formerly, when under the rudiments of the world). — *εἰ δὲ νιός, καὶ κληρονόμος*, sc. *εἰ* : note the change fr. the pl. *ιστέ* to the more definite and pointed sing., *thou art; and if a son* (as a consequence) *an heir also* (an heir of “the eternal inheritance”). — *διὰ θεοῦ* : *through God* (who sent the Spirit of His Son into your hearts ; not through the law).

V. 8. *τότε μέν* : *at that time* (when ye were *δοῦλοι*). This applies specially to those who had been converted from heathenism : v. 5, to the Jewish converts ; vv. 3, 6, 7, to both classes of converts. — *οὐκ εἰδότες* (*οἶδα*) *θεόν* : *not knowing God, or because ye did not know God* ; neg. *οὐ* w. the particip. The careful scholar will notice how much oftener the neg. *μή* is used with the participle in the N. T. than in classic Greek. A most valuable article on the “Encroachments of *μή* on *οὐ* in Later Greek” will be found in the “American Journal of Philology,” Vol. I., No. 1. — *έδουλεύσατε* : *ye served, were in bondage* ; aor. stating the fact, and that alone, without reference to the idea of continuance or completion. — *τοῖς...θεοῖς* : *those by nature not being gods* (but demons, as Meyer thinks the apostle suggests) : note here *μή* w. particip. denying subjectively, from the apostle’s point of view.

V. 9. *νῦν δέ* : *but now* (since God sent the Spirit of His Son into your hearts). — *γνόντες* (*γνωρίσκω*) *θεόν* : *having known God* (*γνόντες*, aor. particip.; *εἰδότες*, perf. in form, pres. in meaning ; pres. with respect to the aor. *έδουλεύσατε*, hence it may be rendered as above). — *μᾶλλον δέ* : *corrective, nay rather, or rather.* — *γνωσθέντες* (aor. pass.) : *being known, being recognized* (recognized as sons). — *πῶς* : *how?* an expression of surprise. Cf. ii. 14. — *ἀσθενῆ*, *weak*, having no power to save ; *πτωχά*, *poor, beggarly*, having no power to impart durable riches ; *στοιχεῖα* : cf. v. 3. — *πάλιν ἄνωθεν* : very similar to the Eng. *over again, again anew* (Con., Ell.). — *δουλεῦσαι* (aor. infin.) : cf. *έδουλεύσατε*, v. 8, note.

V. 10. A proof of the statement, *ἐπιστρέφετε πάλιν, κτέ.* — *παρατηρεῖσθε* : *ye keep, observe*, denoting ceremonial observance after the manner of

the Jews. — **ἡμέρας ἐνιαυτούς** : a general expression (which we should not attempt to define too particularly) with reference to the Jewish observance of times and seasons. Not many years had passed since Paul first preached among the Galatians, — probably not more than four or five ; and hence, the meaning of *ἐνιαυτός* cannot be taken very exactly. Alford makes here the surprising remark : “ Notice how utterly such a verse is at variance with any and every theory of a *Christian Sabbath*, — cutting at the root, as it does, of ALL obligatory observance of times as such.” It is at variance with the *Jewish conception* of the Sabbath, — and so were the teachings of our Lord, — but not at all with the Christian conception of the day. Paul is here rebuking only the formal and ceremonial observances of days and seasons among the Jews.

V. 11. **ὑμᾶς** : acc. of specif., *in respect to you*. — **κεκοπλακα** (*κοπιάζω*) : *have toiled*. — **εἰς ὑμᾶς** : this expression implies what was the actual fact that the apostle had entered into the midst of the Galatians, and toiled. In an Eng. idiom, we may render freely, *lest haply I have bestowed labor upon you in vain*. We should always in translating distinguish between an English rendering and the exact conception in the original language, whatever language that may be.

V. 12. After this expression of solicitude, an affectionate appeal. — **Γίνεσθε ὡς ἐγώ** : *become as I am*, i. e. free from Judaism. — **ὅτι κάγῳ** (= *καὶ ἐγώ*, sc. *ἐγενόμην*) **ὡς ὑμεῖς** : *because I also (became) as you*, i. e. “ In forsaking Judaism, I became as a Gentile (cf. ii. 14), independent of the Mosaic law. Such seems to be the most natural explanation. So Meyer, De Wette, Neander, Winer, Ell., et al. — **ἀδελφοί, δέομαι ὑμῶν** : *earnest and affectionate !* — **οὐδέν με ἡδικήσατε** : *ye injured me in nothing* (but quite the contrary, as he goes on to say) : a reference to their reception of him when he first went among them, and preached the gospel to them. The word “ me ” after “ injured ” cannot be emphatic, as it is enclitic in the Greek.

V. 13. **οἴδατε** : notice constantly in the N. T. the forms *οἶδας*, *οἴδαμεν*, *οἴδατε*, *οἴδασι*, st. Att. *οἴσθα*, *ἰσμεν*, *ἰστε*, *ἰσασι* : *ye know*, a reference to a fact well known to the Galatians. — **δι' ἀσθένειαν τῆς σαρκός** : *on account of, because of (not through, attended with, which would require διά w. gen.) weakness of the flesh*. What this bodily infirmity was, which detained Paul among the Galatians, apparently contrary to his own plans, he does not inform us, and it is useless to speculate. We know only that, being thus providentially detained, he availed himself of the opportunity to preach to them the gospel, and that he was treated with extraordinary kindness on their part. A reference to these scenes showed the gratitude of Paul, and would touch the hearts of the Galatians. — **τὸ πρότερον** : *the earlier, the former, time* ; or, in an Eng. idiom, *the first time*, implying two visits in Galatia (Acts xvi. 6, and xviii. 23) : in his second and also in his third

missionary journey. In the sense *formerly*, *τὸ πρότ.* would be quite useless in the sentence.

V. 14. Bear in mind *οἴδατε δότι*. — *τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκὶ μου*: *your temptation, your trial, in my flesh*; *the trial which you had in my flesh*; indicating some form of bodily disease, which may have been offensive, requiring patience on the part of those who attended him. Whether this was the “thorn in the flesh,” whatever that may have been, or something else, we are not informed; and it is not important for us to know. — *οὐκ ἔξουθ.* (*ἐξ, οὐθενέω, οὐθέν = οὐδέν*) *οὐδὲ ἔξεπτύσατε* (*ἐκ, πτύω, to spit*, Lat. *spuo*): *you did not despise nor loathe.* — *ἀλλά, κτέ.*, *but (on the contrary), etc.* We find here the strongest possible expression to denote devotion and confidence.

V. 15. *ποῦ...ὑμῶν*; a sorrowful question. *Where then (is) the happiness of which you spoke?* (Con.) ; *Where then was your congratulation?* (Alf.); *your felicitation of yourselves, your happiness in my teaching* (Lft.). Ell., Meyer, et al. read here *ris οὖν, κτέ.* *Of what nature then was the boasting of your blessedness?* (Ell.). The force is nearly the same; yet the reading *ποῦ* seems better attested (found in A. B. C. F. G. Sin.), and more forcible: *Where then, etc.* — *μακαρισμός*: cf. *μακαρίζω, to congratulate*; *μάκαρ* and *μακάριος, happy, blessed.* — *μαρτυρῶ γάρ, κτέ.* (“you really had this congratulation, this blessedness”): *for I bear you witness, etc.* — *εἰ δυνατὸν (ἢν)...έδώκατε μοι*: Note here the omission of *ἄν*, and *έδώκατε* st. *έδοτε.* Without *ἄν*, the idea is expressed more positively. Lit. *if (it had been) possible, having dug out your eyes you would have given (them) to me.* This may possibly favor the supposition that Paul was suffering from acute ophthalmia.

V. 16. *ἄστε* w. indic.: *So then, etc., uttered with deep sorrow.* — *ἐχθρὸς ὑμῶν γέγονα*; *have I become (as you view me) your (personal) enemy?* De Wette et al. understand this: *have I become hated by you?* This meaning of *ἐχθρός* is far less common, and is not required by the connection. The frequent classic word *πολέμος, an enemy in war*, does not occur in the N. T. — *ἀληθεύων* (partic. denoting here time and also cause): *while speaking, etc.; by speaking to you the truth.*

V. 17. *ζηλοῦσιν* (*ζηλώω, to zealously affect, to seek zealously*) *ὑμᾶς οὐ καλῶς*: *they (the Judaizing teachers) zealously seek you not honorably.* — *ἐκκλείσαται* (*ἐκ, κλείω, to shut*) *ὑμᾶς*: *to shut you out, to exclude you*, i. e. from the influence of other teachers, particularly of Paul; and therein was the dishonorable feature of their zeal. — *ἴνα ζηλοῦτε*: *that you may zealously seek them.* So we prefer to view this; and not as Meyer, (*there*) *where you zealously seek them*, i. e. in Jewish circles: taking *ἴνα* in the sense of *ubi*, adv. of place. *ἴνα.. ζηλοῦτε* (indic.) is certainly not Att.; but it may

also be said that *īva* in the sense *where*, *ubi*, is not known in N. T. Greek, unless it be so understood here and in one other place (1 Cor. iv. 6). We prefer, therefore, as the meaning seems so much more natural, to view this "as an improbity of later Greek" (Win.), allied to the modern Greek *vá* or *διὰ vā* w. the indic. So Winer, Ell., Alf., Con., and the most.

V. 18. The exact force depends on the meaning assigned to *ζηλοῦσθαι*. Giving it the same force as in v. 17, i. e. preserving the paronomasia, we may translate: *Now* (δέ continuative) *it is good to be zealously sought* (by any and every man) *in anything good always, and not only when*, etc. So Con. renders *ζηλοῦσθαι*. "But it is good to be courted in honesty at all times, and not only when," etc. So Ell. The same in substance Alf. Another view is, to take *ζηλοῦσθαι* in the usual sense, *to be filled with zeal, to be zealously affected*. So Meyer. *Gut aber ist das gveifert-werden in Gutem immerdar, und nicht blos, u. s. w.* Luther renders it, *Eifern ist gut, wenn es immerdar geschiehet um das Gute*. So in general the English versions, *to be fervent* (Tynd., Con., Cran.). To this view we are strongly inclined: *Now it is good to be filled with zeal in everything good always, and not alone when I am present with you.* They had been filled with zeal ἐν καλῷ, when he was with them; it would be καλόν to be thus filled with zeal **ALWAYS**. Other views, modifications of these two, need not be presented here. Some may prefer to render καλόν and ἐν καλῷ by the Eng. word *honorable*; a rendering of καλός, ἡ, ὅν to which we are often inclined. — **ἐν τῷ** w. infin., *while*; a const. very freq. in N. T. — **μέ** (enclit.), subj. of *παρεῖναι*.

V. 19. Note the asyndeton. — **τέκνα μου**: *my children*. Meyer, Ell., Alf., et al. read here **τεκνία μου**: *my little children* (only here in Paul, often in John); but Lach., Tisch. read **τέκνα**, after B. F. G. Sin. — **οὓς**: refers to **τέκνα**, takes the gender of the persons implied in **τέκνα**. Win. § 21, 2; direct obj. of **ῳδίνω** (*whom I bear again with travailing pains*); pres. tense, denoting the continuance of the agony. — **μέχρις οὗ** (some editors read **ἄχρις οὗ**): *until what (time)*, or simply, *until*; more emphat. than **μέχρι** alone. — **Χριστός**: *Christ*, not the law, the Mosaic system, but *Christ* in His completeness. We may render, *My children! for whom I am again in agony like that of childbirth, until Christ (in His completeness) be (definitively) formed in you.* — **μορφωθῆ**: aor. pass. subjunc., fr. **μορφώ**, *to form, to give shape, or form, to*. The force of the aorist, representing an action as completed, is to be noted here.

V. 20. **ἠθελον δέ, κτέ.** It is usual to suppose an ellipsis of **ἄν** here w. **ἠθελον**, *I could wish*, etc. "There is a contrast in the δέ between his present anxiety in absence from them and his former *παρεῖναι*, v. 18" (Alf.). "The δέ catches up the passing thought of *παρεῖναι* (v. 18) before it escapes" (Lft.). *I could indeed wish to be present with you now* (Ell.). *Yea, I could wish*, etc. (Alf.). This is perhaps the best explanation of this

clause. Meyer agrees substantially with this view. — **καὶ ἀλλάξαι, κτέ.** : *and to change my voice (or my tone) (to something more pleasant to hear).* This seems to be spoken in view of the general tone of the epistle. So Ell., Ltft. (apparently), et al. Meyer finds here an allusion to Paul's second visit among them, when he may have spoken with severity, and have led them to doubt his friendship for them (cf. v. 16). Such a reference in this verse seems to us less natural. — **ὅτι ἀποροῦμαι ἐν ὑμῖν :** *because I am perplexed about you; ἐν ὑμῖν, “in you, — ἐν, as usual, marking as it were the sphere in which the action takes place” (Ell.). It may be rendered freely, about you.*

V. 21. Note again the asyndeton. Thus the thought is introduced abruptly and boldly. — **λέγετέ μου :** “*urget quasi præsens*” (Beng.). — **οἱ θέλ.,** 2d pers., determined by **λέγετε :** *ye who wish, etc.* — **ὑπὸ νόμου :** *under the law*, i. e. the Mosaic law; but **τὸν νόμον** must be taken in a wider sense, the Pentateuch; according to the division of the O. T. into Pentateuch, Prophets, and Hagiographa. — **οὐκ ἀκούετε ;** *do ye not hear, etc., i. e. when it is read to you in the churches.* The neg. **οὐ** in a question regularly anticipating an affirmative answer. It is quite probable that the reading of portions of the O. T. constituted a part of the public services in the Christian churches. Probably no portion of the N. T. had reached the Galatians at the date of the writing of this epistle.

V. 22. **γάρ :** epexegetic, as often in classic Greek. Cf. L. & Sc. — **τῆς :** used here to denote an object well known. — **παιδίσκης,** which may mean, *a young girl, a maid*, is here contrasted w. **έλενθέρας,** and hence signifies *a bond-woman.*

V. 23. **γεγέννηται** (*γεννάω*) : lit. *has been born, is born.* The pf., like the historic pres. (cf. *γίγνονται*, Anab. I. i. 1), places the event more vividly before the mind. It may be rendered as a past, *was born* (Con., Ell.). — **διὰ τῆς ἐπαγγύ :** *through the promise, by virtue of the promise.* — **οἱ μέν... οἱ δέ :** as in Attic, *the one...the other.*

V. 24. **ἄτινα** (*ὅστις*) : *which things* (Alf., Con.), *all which things* (Ell.), *now all these things* (Ltft.). — **ἐστιν ἀλληγορούμενα** (**ἀλληγορέω**, *to represent under another form*; **ἄλλος**, *other*, **ἀγορέω**, *to harangue*) : *an allegory, or more properly, an illustration.* We commonly use the word “*allegory*” of a more extended narrative. — **αὗται :** *these (women, Hagar and Sarah).* — **δύο διαθήκαι :** *two covenants.* Note the absence of the dual numl. in N. T. — **μία μέν** (sc. **διαθήκη**), **κτέ.** : *(the) one from, etc.* Note here **μέν** without a corresponding **δέ.** — **εἰς δουλίαν γεννώσα** (*γεννάω*) : *bearing children into bondage, i. e. to pass into bondage.* **γεννώσα** presents **διαθήκη** under the figure of a mother. — **ἥτις ἐστὶν Ἶγαρ :** *which is (or, and this is) Hagar (or Agar : note Ἶγαρ w. smooth breathing) : ἥτις, i. e. δια-*

θήκη. The relat. pron., ὅστις, ἥτις, ὅ τι, οἵτινες, αἵτινες, ἅτινα, occurs in the N. T. only in the nom., and oftener refers to a definite antecedent than in Att. “The Sinaitic covenant is the same thing that Hagar is in the history : it is allegorically identical with Hagar” (Meyer).

V. 25. τὸ γάρ, κτέ. : *For Sinai is a mountain in Arabia*, i.e. among the Arabians, the descendants of Hagar ; or in another order, *For Mount Sinai is*, etc. The first seems the most natural rendering. — συστοιχεῖ δέ, κτέ. : *and it (i. e. Sinai) corresponds* (lit. *stands in the same row*). Many prefer to take “*Ἄγαρ* as subj. of *συστοιχεῖ* : *and she corresponds to*, etc. This seems to us less natural grammatically, and does not change the thought, as Hagar and Sinai are one and the same thing in the illustration. — τῇ νῦν Ἱερουσαλήμ, δουλεύει γάρ, κτέ. : *to the present Jerusalem, for she (the present Jerusalem) is in bondage*, etc.

Many editors read in this v. τὸ γάρ “*Ἄγαρ Σινᾶ ὅρος, κτέ.* : *For the (word) Hagar is (i. e. means) Mt. Sinai in Arabia* (where the descendants of Hagar live). The name Hagar, or Ḥadschar (in Arabic, *a rock, or stone*) is still given, it is said, to Mt. Sinai by some of the Arab tribes.

V. 26. ἡ δὲ ἀνω Ἱερουσαλήμ : *But the Jerusalem above*, i.e. the Heavenly Jerusalem, which, according to the expectation of the Jews, would descend to the earth, when the Messianic kingdom should be established, and would become its capital. *The Jerusalem above* represents, therefore, the idea of the kingdom of Christ, His spiritual kingdom in the hearts of believers. — ἐλευθέρα ἐστὶν : *is free*, i. e. from the bondage just mentioned, vv. 24, 25. — ἥτις : *and this, and she (emphat.)* : μήτηρ ἡμῶν, *our mother* ; or, making ἡμῶν somewhat emphatic (so Con., Win.), *mother of us* (all Christians, both Jews and Gentiles).

V. 27. Confirmation from the O. T. that the free Jerusalem is our mother. — εὐφράνθητι (εὐφραίνω : I aor. pass. as deponent), κτέ. Isa. liv. 1, cited in the exact words of the LXX. : *Rejoice, barren one, that bear-est not.* — ρῆξον (ρήγνυμι) καὶ βόησον (βοῶμ) : *break forth and shout.* After ρῆξον, it is usual to supply φωνήν or αὐδῆν. Meyer prefers εὐφροσύνην (rump e jubilum, *utter a jubilant cry*). — στείρα : *spoken originally of Jerusalem* : here, however, of the Heavenly Jerusalem, ἡ ἀνω Ἱερουσ. — πολλὰ...μᾶλλον, ἥ, κτέ. : *lit. many...rather than* (or *many...more than*), etc.; implying that both have many children ; but the desolate has even more than “she who has the husband.”

V. 28. Application of the allegory and the prophecy to those addressed. — ὑμεῖς : *you, brethren*, are among the numerous descendants of the spiritual Sarah, and belong to the Heavenly Jerusalem. — κατά : *after the manner of*, etc. — ἐπαγγελίας (emphatic) τέκνα : *children of promise*, in distinction from those who are κατὰ σάρκα.

V. 29. **τότε**: *then*, i. e. in the time of Ishmael and Isaac. — **ἐδίωκεν**: *persecuted* (Gen. xxi. 9), *mocked*. It is thought tradition had added something to the narrative in Gen. — **τὸν κατὰ πνεῦμα** (sc. γεννηθέντα): *the one born according to the Spirit*: i. e. the divine Spirit that led to the giving of the promise. — **οὕτως καὶ νῦν**: *so now also*, those who are born after the flesh (namely, the Jews) persecute those who are born after the Spirit (namely, the Christians).

V. 30. A triumphant reference to the result in the case of Ishmael and Isaac. The citation (Gen. xxi. 10) is nearly verbatim from the LXX. The words are those of Sarah, addressed to Abraham; but they are confirmed immediately afterwards by the Lord. St. μετὰ τοῦ νιοῦ τῆς ἐλευθέρας, the LXX. reads μετὰ τοῦ νιοῦ μου Ἰσαάκ. — **οὐ γάρ μὴ κληρονομήσει**: made emphatic both by its position and by the neg. **οὐ...μή**: *shall certainly not have an inheritance with*, etc., or *be heir with*, etc.

V. 31. Conclusion, and application of the history and the allegory, closely connected also with what follows. — **παιδίσκης** (without the article): *of a bond-woman*, *of any bond-woman*; but **τῆς ἐλευθέρας** (with the article): *of the free woman*.

CHAP. V. Exhortation to persevere in the liberty with which Christ had made them free, and warning against the opposite course. Vv. 1-6. If they were circumcised, they were bound to keep the whole law, and were practically separated from Christ, from the system of grace. 7-12. Complaint, warning, expression of confidence, threatened judgment against the false teachers. 13-15. The right use of Christian liberty. 16-25. The Spirit, not the flesh, must guide them. 26. The apostle begins here some special exhortations.

V. 1. **Τῇ ἐλευθερίᾳ...ἡλευθέρωσεν**: lit. *For freedom did Christ make us free* (Meyer). *With liberty did*, etc. (Alf.). The former rendering seems preferable. **τῇ ἐλευθ.: dat. commodi**, not *instrumenti*. Ell. et al. read here, **τῇ ἐλευθερίᾳ ὃ ἡμᾶς Χριστὸς ἡλευθέρωσεν στήκετε οὖν**: *Stand firm, then, in the freedom for which*, etc. (Ell.). The reading of Tisch. is that of Lach., Meyer, et al. — **στήκετε οὖν**: *stand fast (stand firmly), therefore*. A natural exhortation, added to the preceding sentence and to iv. 31. — **καὶ μὴ...ἐνέχεσθε**: *and be not held again in a yoke of bondage*. They had been held in the yoke of heathenism, and were now on the point of being held in that of Judaism; a warning against this.

V. 2. **"Ιδε,** like *ἰδού*, interjection (Butt.) (in Att., as a verb with irreg. accent, *ἰδέ*): *behold!* — **ἐγώ Παῦλος**: a personal appeal, *I Paul*, the apos-

tle, the friend to whom you were once so devoted. — ἐὰν περιτέμ. οὐδὲν ὀφελήσει : “a supposed fut. case stated *distinctly* and *vividly*” (Good.): *if ye be circumcised, Christ will profit you nothing*; a most startling declaration!

V. 3. μαρτύρομαι δέ (and not only is this true) *but* (more than this) *I testify* (I declare as a witness who knows whereof he affirms). — πάλιν : *again*; perh. referring to v. 2 (so Calvin, Ell., Alf.), or to his second visit among them (so Meyer, Olsh., Wieseler). It is not certain which view is preferable, and the point is not important. — παντὶ ἀνθρώπῳ : an emphatic expression. — περιτεμνομένῳ : pres. pass. particip., *in being circumcised*, or, *if he is circumcised* (partic. often denoting a condition). — ὀφειλέτης ἐστιν : *is a debtor, is under obligation*. — δόλον (emphat.)...ποιῆσαι (aor. act. infin.): *to do (viewed as an accomplished fact) the whole law, the law entire*.

V. 4. A confirmation of v. 2. Note the asyndeton, making the statement more abrupt and striking. — κατηργήθητε (καταργέω, aor. pass.): *ye were made ἀργός, idle, useless, void*. — ἀπὸ τοῦ Χριστοῦ, *away from Christ*: “*ye have been done away with from Christ*,” “*your union with Christ has become void*” (Ell.). — οἵτινες...δικαιοῦσθε (pres. pass. of δικαιώω): *whoever of you are seeking to be justified in law*, i. e. in a system of law; *ἐν* w. the dat. denoting the element or the sphere in which anything is done. The present tense of the verb may often be viewed as conative; so here. — τῆς χάριτος ἔξεπέσατε (Att. ἔξεπέσετε; ἔκπιπτω): *lit. ye fell out from grace*, i. e. from the system of grace, of gratuitous justification, into that of law, at the moment when ye sought to be justified by law. Note the emphatic position of the verbs at the beginning and end of the verse.

V. 5. ἡμεῖς γάρ : *for we*; in v. 4, 2d pers., *ye*. — πνεύματι : *by the Spirit*, i. e. by the Holy Spirit. So Meyer, Ell., Alf., et al. Article $\tau\hat{\omega}$ omitted, on the same principle that it may be omitted before a proper name. — ἐκ πίστεως (cf. ii. 16, note) : *as a result of faith, by faith*. — ἐλπίδα δικαι. ἀπεκδεχόμεθα (ἀπό, ἐκ, δέχουσι): *are waiting for (with patience and expectation) the hope of righteousness*: *ἐλπίδα* by meton. for the object of hope, *that which is embraced in the hope*: δικαιοσύνης may be viewed as gen. subjective, *the hope belonging to, and springing from, righteousness* (so Beza, Beng., et al.); or as gen. object, *the hope reaching towards, and laying hold of, righteousness*. (So Alf., Ell., Meyer, et al.) Wieseler regards δικαιοσύνης as having the force of an explanatory apposition: *we are awaiting the thing hoped for, namely, righteousness, or, we are awaiting hoped-for righteousness*. The expression of Wieseler seems to us to present the thought most clearly; and is not, as Meyer affirms, to be condemned for a grammatical reason. The article is omitted w. δικ., as often w. abstract nouns; omitted w. ἐλπίδα, followed by a limiting subst., as in Hebrew. Win., § 19, 2.

V. 6. Confirmation of *πνεύματι ἐκ πλοτεως, κτέ.*, v. 5. — *πλοτεις δι' ἀγάπης ἐνεργουμένη* (*ἐνεργέομαι* : mid.) : *faith working through love* (sc. τι ισχύει, *does avail something*). In v. 5 faith, hope ; in v. 6 faith, love : “now abideth faith, hope, love, — these three.” Some, especially Roman Catholic scholars, have viewed *ἐνεργουμένη* as pass. ; *fides caritate formata, faith formed through love*. This is contrary to the prevailing N. T. usage of *ἐνεργέομαι*. The interpretation of this clause has figured in Protestant and Roman Catholic controversies. Viewed aright, the words constitute one of those links uniting the doctrine of Paul with that of James.

V. 7. Note again the asyndeton. The rhetorical effect of this is much more striking in Greek than in English. — *Ἐτρέχετε (τρέχω) καλῶς* : lit. *Ye were running well* ; at the beginning of your Christian course. The figure is borrowed from the foot-races, so well known at that time, and is elsewhere employed by Paul. Cf. ii. 2 ; Phil. iii. 14. The careful student will notice that the figures in the other N. T. writers are oftener drawn from the natural world about us. — *τις ὑμᾶς ἐνέκοψεν* (*ἐν, κόπτω, comp. ἐγκόπτω*, lit. *to chop in, to hinder by a violent blow*) : *Who (by a violent blow) hindered you?* — *ἀληθείᾳ* (article omit. w. an abst.) *μή πείθεσθαι* (pres.) : *from obeying, from continuing to obey, the truth?* or, *so that ye did not continue to obey the truth?* For *μή* w. infin. after verbs of denying, hindering, etc., see Win., § 65, 2, β; Butt. p. 355.

V. 8. *ὴ πεισμονή* occurs only here in N. T., never in classic Greek, in later Greek a few times ; is evidently allied to *πείθεσθαι* ; it may mean : *the persuasion* in a pass. sense, *the being persuaded* (so Chrys. et al.), or in an act. sense, *the persuading* (so Alf., Ell., Meyer, et al.). *The persuading* (you to become circumcised) *is not from* (proceeding out from) *Him that calleth you*.

V. 9. *μικρὰ ζύμη, κτέ.* : *a little leaven, etc.*, without doubt a familiar proverb. The beginning of Judaism, circumcision, would lead to the adoption of the whole system and the abandonment of Christianity. — *ὅλον τὸ φύραμα* : *the mass entire, the whole mass.* — *ζυμοῖ* (*ζυμῶ*) : indic. The view that *ζύμη* means the false teachers themselves seems to us less natural.

V. 10. *ἔγω* : used with a certain degree of emphasis ; yet the expression, *I for my part* (Att. *ἔγωγε*), used by Alf. and Ell., seems to us too emphat. — *πέποιθα* (*πείθω*) : perf. in form, pres. in meaning, also intrans. : *I trust, I have confidence* ; const. w. dat., w. *ἐπί* and dat. or acc., w. *ἐν* and dat., w. *eis* and acc. It is not difficult here to give *eis* and *ἐν* their ordinary meaning (*directing my thoughts*) *into the midst of you, I have confidence in the Lord.* — *ὅτι φρονήστε* : *that you will have in mind nothing else.* Else than what ? The thought in vv. 8 and 9 (Meyer). The general doctrine of the epistle. So Alf., Ell., and the most. — *ὁ δὲ ταράσσων* in the sing. corresponds to *ὅτις ἐὰν ἦ* : *he that disturbs you...whoever he may be.* Note

here *έάν*, as often in N. T., st. Att. *άν*. — **βαστάσει** (*βαστάζω*), *shall carry* (as though it were something heavy), *shall bear* : **τὸ κρίμα** (often written *κρίμα*), *his judgment* (here evidently an unfavorable judgment), *his condemnation*.

V. 11. **ἔγώ δέ**, *but I* : made specially emphatic by its position and separation from the verb. — **εἰ κηρύσσω, τι...διώκομαι** ; “simple supposition” (Had.) ; simple particular suppos. ; “implying nothing as to the fulfilment of the condition” (Good.) ; **ἔτι** : *yet, still, longer*. — **ἄρα** (in Att. always postpos.), *then, in that case*, i. e. *if I am still preaching circumcision*. — **κατήργηται** (*καταργέω*) : *has been made ἀργός, inactive, inoperative, void; has ceased*. — **τὸ σκάνδαλον** (a word rare in classic Greek ; fifteen times in N. T., twenty-five times in the LXX.) **τοῦ σταυροῦ** : *the offence of the cross*, i. e. the offence which the cross, considered as the symbol of Christianity, gave to the Jew. If the preaching of Paul was in the same tenor with Judaism, then the Jew could take no offence at it.

V. 12. **ὅφελον** (Att. *ὅφελον*, fr. *ὅφειλω*) w. the infin. is freq. in classic Greek ; but not w. the fut. : **καὶ ἀποκόφονται** (fut. mid., not pass., fr. *ἀποκόπτω*) : *O that, or I would that, those who are unsettling you would even cut themselves off (from you)*. Another interpretation is adopted by many (Chrys., Alf., Meyer, and many others, both ancient and modern scholars), *I would that they would even castrate themselves* (not stopping with circumcision). This latter interpretation seems to us so unlike the earnest gravity of Paul, and so unlike everything else in the N. T., that we cannot adopt it ; nor do the Greek words by any means require it.

V. 13. **γάρ** suggests the reason for speaking as in v. 12. “The false teachers seek to bring you again into bondage. O that they would cut themselves off from you !” *for you were called*, etc. — **ἐπι** w. dat., the purpose, the object, *for freedom*. — **μόνον μή**. The brevity of the expression makes it rhetorically more forcible. The neg. **μή** suggests the prohibition or warning ; *only (use, or have) not your liberty*, etc. : **τίν**, as in Att., st. an unemphatic possessive pron. — **εἰς ἀφορμὴν** (*ἀπό, forth, from, ὥρμη, a rushing onwards* ; hence, *ἀφορμή, a rushing forth from (a given point)* ; in war, *a base of operations* ; in gen. a *starting-point, an occasion, a pretext*) **τῇ σαρκὶ** : *for an occasion to the flesh* ; *eis, properly (looking) into, (directing attention) into* ; hence denoting an end in view, *for*. The danger of abusing the newly-acquired liberty, and of lapsing into sensual indulgence was seen especially in the case of the Corinthian church. — **ἀλλὰ...δουλεύετε** (set over against *έλευθερα*) **ἀλλήλοις** : *but...be servants* (present tense, denoting a permanent relation) *one to another*. — **διὰ τῆς ἀγάπης** : *through love* (always the moving, vital principle of Christian activity).

V. 14. Confirmation of **διὰ τῆς ἀγάπης**. — **δό γάρ πᾶς νόμος** : *for the whole law*, i. e. the whole moral law ; not the entire Mosaic system, in which sense

ὅλον τὸν νόμον is used in v. 3. — πεπλήρωται : *has been (and is) fulfilled.* — ἐν ἑνὶ λόγῳ... ἐν τῷ : *in one word, in this* (τῷ, as article, points out the entire quotation).. The state of heart requisite to the keeping of this commandment cannot exist without corresponding love to God, so intimately connected, so absolutely inseparable, are the two, — our love to God, and our love to man. Note the use of ἀγαπήσεις : fut. in the statement of a law, a Hebrew idiom.

V. 15. εἰ... δάκνετε, κτέ. : simple supposition, implying nothing as to the actual existence of the thing supposed, and yet suggesting what might, under the influence of party spirit, exist then as well as now. — βλέπετε μὴ... ἀναλωθῆτε (aor. subjunc. pass. fr. ἀναλίσκω) : *beware lest ye be consumed.* The words δάκνετε, κατεσθίετε, ἀναλωθῆτε form a climax.

V. 16. Δέγω δέ : *Now I say (Ell.) ; ich meine aber (Meyer) ; What I mean is this (Alf.) ; cf. iii. 17, iv. 1.* Special attention is thus called to the thought in vv. 13-15. — πνεύματι : *by the Spirit, i. e. the Holy Spirit (so Alf., Ell., Meyer, et al.). Cf. κατὰ πνεῦμα, Rom. viii. 4.* Article omitted, as often w. a proper name. Many, however, understand the word here, and in Rom. viii. 4, of the moral nature of man, pervaded by the Holy Spirit (so Chrys., Calvin, Beza, Beng., Rück., De Wette, et al.). In both passages, the contrast with “the flesh” seems to favor the latter view. May not both views be united in one? Is it necessary to distinguish sharply between the moral nature of man, pervaded by the Spirit, and the Holy Spirit? — καὶ ἐπι...οὐ μὴ τελέσητε (aor. subjunc.) ; *and (so) ye certainly will not fulfil (the) lust of the flesh (so Alf., Ell., Con., Meyer).* Many view this as a prohibition, *and fulfil not, etc., or, and ye shall not fulfil, etc. (so the most) ; yet the first is more in accordance with the N. T. use of οὐ μή (cf. Matt. v. 18, 20, 26, et passim), and seems preferable in meaning.*

Vv. 17, 18. Reason for the foregoing ; namely, the antagonism of the flesh and the Spirit. They cannot both shape the man’s course. — ταῦτα γάρ : *for these things (the flesh and the Spirit).* — ἀντίκειται (ἀντί, κείμαι) : lit. *lie over against, are diametrically opposed.* — ἵνα μὴ w. ποιήτε (pres.) : *that (to the end that) ye may not do, continue doing, etc. — ἀλλὰ (Att. ἀν)... ταῦτα : lit. those things, whatsoever ye may wish.* Does this refer to the impulses of the Spirit striving against the flesh? So Luther, Calvin, De Wette, et al., or to the carnal will? So Chrys., Theod., Beza, Neand., et al., or to the alternate impulses of the Spirit and of the flesh. So Alf., Meyer, et al. The last view seems most logical. — εἰ δέ... ἀγεσθε : *but if ye are led by the Spirit ; if, between these two contending forces, ye are delivered from the governing power of the flesh, and are led by the Spirit ; then are ye not under the law, but are assured of freedom.*

V. 19. φανερά (emphat.) : *open, plain, manifest.* — δέ : *but, now : ex-*

planatory. Win., 443. — **ἀσέλγεια**: *wanton violence, wantonness*: not limited to the idea of lewdness.

V. 20. **ζῆλος**: here used in a bad sense, as the connection shows: *jealousy*. — **θυμοί**: *outbursts of passion*, “deeds of wrath” (Ell.): ὀργή is the generic word for anger, whether concealed or manifested. — **έριθειαι** (as distinguished from ἔρις, *strife*), *cabals*, or *caballings*. — **διχοστασίαι** (<δίχα, *apart*, and στάσις, *a standing*) ; *divisions, dissensions*. — **αἱρέσεις**: *factious*.

V. 21. **φθόνοι**: *envyings*. Note that Tisch. omits here **φόνοι**, *murders*. — **μέθαι**: *drunkenness* (the plur. denoting repeated acts). — **κῶμοι**: *revelings*, particularly *night revels*. — **ά**: acc. specif.: *in regard to which, of which*. — **προ**: *beforehand*. — **προεύπον**: a reference to his instructions when among them during his two visits. — **βασιλ. θεοῦ**: article omitted; yet from its nature definite: *the kingdom of God*. — **οὐ κληρονομήσουσιν**: *shall not inherit, shall fail to have a share (a lot, κλῆρος) in*.

V. 22. Note the contrast, in this most remarkable enumeration, between what precedes and what follows. Is it not truthful always and everywhere? — **ὁ καρπός**: an expressive and pleasing metaphor: *the fruit*. Above we have **τὰ ἔργα τῆς σαρκός**: *the deeds, the works, of the flesh*. Yet the change may be in part due, as Meyer suggests, to Paul’s fondness for variety of expression. — **ἀγάπη**, *Christian love*, stands first as *the fruit of the Spirit*. The word scarcely occurs in classic Greek, but in the N. T. over one hundred times; whereas the old classic word **ἡ φιλία** occurs but once in the N. T. (Jas. iv. 4), **ἡ φιλία τοῦ κόσμου**, *the friendship of the world*. How naturally all the others, **χαρά**, *εἰρήνη*, **κτέ.**, follow **ἀγάπη**! — **μακροθυμία**: commonly rendered, *long-suffering*; twice (Heb. vi. 12; Jas. v. 10), *patience*; Vulg. *patientia*; Luth. *Geduld*; De Wette and Meyer, *Langmuth*; De Saci, *la patience*. The German, *Langmuth*, expresses the idea the most accurately: *courage and patience united and holding out*. — **χρηστότης** (the abstract of **χρηστός**) is rendered in the N. T. *goodness* (four times), *kindness* (four times), and *gentleness* (once, here), Ell. *benovolence*. It denotes an *active, demonstrative, kindness*. — **ἀγαθωσύνη** (abstract of **ἀγαθός**), *goodness*, in the widest sense. — **πίστις** is rendered in N. T. *faith* two hundred and forty times; once *assurance* (Acts xvii. 31); once *belief* (2 Thess. ii. 13); once *fidelity* (Tit. ii. 10). Ell. renders it here, *trustfulness*. It seems to mean here *faith*, in its widest sense, in relation to God and man (so Alf.).

V. 23. **πραΰτης**: *meekness*: the opposite of **ἀγριότης**: Germ. *Sanftmuth*; Fr. *la douceur*; Lat. *modestia*. “Distinguished fr. *ἐπιείκεια* (*forbearance*), as having its seat in the inner spirit, while the latter seeks to embody itself in acts” (Ell.). — **ἐγκράτεια**: *temperance, in the full and proper sense; self-control*. — **κατὰ τῶν τοιούτων**: *against such things, in opposition to*

such virtues. Many regard this as masc., *against such persons*, i. e. those who possess these virtues.

V. 24. οἱ δὲ τοῦ Χρ. Ἰησ.: *Now those who belong to, etc.* — ἐσταύρωσαν: *crucified, or in an Eng. idiom, have crucified.* “The Eng. aor. tends to refer the crucifixion too exclusively to the past” (Ell.).

V. 25. Asyndeton. εἰ ζῶμεν πνεύματι: *if (after having crucified the flesh) we live (continue to have life) by the Spirit.* — πνεύματι...στοιχώμεν (subjunc. of exhortation: στοιχέω, fr. στοῖχος, *a row, to walk in a row*,: *by the Spirit let us walk also (in a direct course): περιπατέτε, v. 16, fr. περιπατέω, to walk about, to live.* The two verbs differ only in the figure employed. Note the arrangement of v. 25 (*chiasm, inverted order*).

V. 26. After the general exhortation (vv. 16—25) follow some points more particular: first, negative (v. 26); then, positive (ch. vi. vv. 1, ff.). — μὴ γινώμεθα: subjunc. of exhortat., *let us not become*; pres. tense, contemplating the act, or the state, as beginning; not as already accomplished. — κενόδοξοι (κενός, *empty*; δόξα, *glory*): *desirous of empty glory.* By using the plur. 1st pers., the apostle includes himself in the exhortation. — ἀλλ. προκαλούμενοι: *provoking, in the Latin sense, provocantes; calling forward, challenging, one another (εἰς φιλονεικίας καὶ ἔρεις (Chrys.), to controversies and strifes): indicates the manner in which the κενόδοξοι would exhibit itself.* — φθονοῦντες: *envying;* is the correlative act of the weak to the προκαλούμενοι of the strong. The strong challenge: the weak can only retaliate with envy (Ell.).

CHAP. VI.: vv. 1—5. Special exhortations. 6—10. Exhortation to liberality, in view of the future reward. 11—16. Conclusion in the apostle’s own handwriting, containing a statement of the leading points in the epistle. 17, 18. He deprecates further trouble in the church, and ends the epistle with a benediction.

V. 1. ἐὰν καὶ προλημφθῇ (Att. προληφθῆ: I aor. pass. subjunc.: προλαμβάνω) ἀνθ., κτέ.: *if a man shall even have been overtaken, etc., suggesting the idea that sin may have pursued him faster than he could flee from it.* So Chrys., Luther, Calvin, Beza, Meyer, Ell., Alf., and the most. — ἐν τινὶ παραπτώματι: *in any transgression (παρά, aside; πτῶμα, fr. πτίτω, a fall), in any fault.* παράπτωμα occurs twenty-three times in N. T.; is rendered *trespasses* (in the plur.) nine times; *offence, or offences*, seven times; *fall*, twice; *fault, or faults*, twice; *sins*, three times. It differs from ἀμαρτία the generic word, as denoting some particular act of sin. — τινί, *some, any.* — ὑμεῖς οἱ πνευματικοί: *ye who are spiritual* (ye who are led by the Holy Spirit); an instruction not always thought of and heeded. — καταρ-

τίξετε : “*restore.*” So rendered only here in N. T. It means, *to set in perfect order, to make complete.* — **ἐν πνεύματι πραῦτητος** : *in the spirit of meekness*, i. e. *in the Holy Spirit*, one of the fruits of which is meekness. So Chrys., Theoph., Meyer, Alf., Ell. Many understand this of the Christian’s own spirit. So Luther, Calvin, De Wette, Wieseler et al. May it not mean both? the Christian’s own spirit as wrought upon and pervaded by the Holy Spirit. — **σκοπῶν πειρασθῆς** (*πειράζω*) : note the change to the sing., making the exhortation more pointed and personal : *considering (viewing carefully) thyself, lest thou also* (as well as the one who has already been overtaken in a fault) *be tempted*; or, we may render it, *that thou mayest not also be tempted.* (So Meyer.) This verse contains one of the most important practical directions for all times and places.

V. 2. **ἀλλήλων** (emphat. posit.) **τὰ βάρη** : *one another’s burdens* (not simply one’s own) : *heavy weights* (*βάρος*, fr. *βαρύς*, *heavy*) ; suggested by v. 1, but much more comprehensive, including all the heavy burdens which we can help one another bear. — **βαστάζετε**, *bear* ; not simply endure, be patient with (*ὑπομένω*), but *carry*. — **καὶ οὕτως** : *and thus, in this manner.* — **ἀναπλωρήσετε** (fut.) : *ye will fulfil.* So Ell., Meyer. (*ἀναπλωρήσατε*, imperat., *fulfil*, Alf.). **τὸν νόμον τοῦ Χρ.** : *in contrast with the Mosaic law, the law of Christ*, all that Christ had enjoined. Cf. v. 13, ff.; the prominent thought being *ἀγάπη*, *Christian affection and esteem*.

V. 3. **εἰ γάρ...εἶναι τι** : *For if one seems to be something, thinks he is something* (claims to have some such superiority as to raise him above the duty of carrying the burdens of others). — **μηδὲν ὅν** : (The neg. *μή* w. the particip. is so common in N. T. Greek that we cannot view the particip. w. *μή* as conditional or concessive, with the same confidence as in classic Greek) : *when he is nothing, or though he is nothing* (is in no respect superior to others). — **φρεναπατᾶ** (*φρίν*, *φρενός*, and *ἀπατάω*) **έαυτόν** : *deceives* (in his own mind, in his own judgment) *himself* (and this, surely, is not less unfortunate than to deceive others).

V. 4. **τὸ ἔργον έαυτοῦ** (st. Att. **τὸ έαυτοῦ ἔργον**) : *his own work* (collective in sense ; emphatic in position). — **δοκιμαζέτω** (pres. denoting what is to be habitual) **έκαστος** : *let each one test, scrutinize, prove* (so as to avoid self-deception). — **καὶ τότε** : *and then, when he has done this.* — **εἰς έαυτὸν μόνον τὸ καύχημα ἔξει** : *he will have his ground of glorying in respect to himself alone.* — **καὶ οὐκ εἰς τὸν ἔτερον** : *and not in respect to the other* (his neighbor, cf. Rom. xiii. 8), as the Pharisees were wont to do (*εἰς έαυτὸν, εἰς τὸν ἔτερον*, directing his thoughts *into himself, into the other*, i. e. into the inner man, not to the mere exterior). — **τὸ καύχημα**, *the ground of glorying; ἡ καύχησις, the act of glorying.* These words (and the verb *καυχάσθαι*) are frequent in the epistles of Paul (elsewhere in the N. T. but four times) ; and are rendered, *glorying, rejoicing, boasting.* The verse is a rebuke to

those who compare themselves with others, and find in themselves a fancied superiority; it may also include those who rejoice, on self-examination, in view of what Christ has done for them.

V. 5. *ἴκαστος γάρ, κτέ.*, is closely connected with the preceding clause: *and not in respect to his neighbor; for each one* (with such self-examination) *will carry his own* (private, personal) *load*. Note the distinction bet. *ἴαυτοῦ*, *his own*; and *ἰδιον*, *private, personal*. — **φορτίον**, fr. *φέρω*, *a load*, the generic word; *βάρος*, v. 2, *a heavy load*. — **βαστάσαι**: the simple statement of a fact, like *ἔξει*, with no reference to a definite time in the future.

V. 6. After the above declaration of individual responsibility in spiritual things follows the exhortation to share in temporal blessings. — **ὁ κατηχούμενος** (*κατηχέω*, Eng. word from it, *catechumen*) **τὸν λόγον** (acc. of remote obj. w. a pass. verb, which in the act. takes two accs.): *let him who is instructed* (pres. participle, denoting what is habitual) *in the word*. — **κοινωνεῖτω...ἐν πάσιν ἀγαθοῖς**: *be in the habit of sharing in all good things*, i. e. *in all temporal blessings*. — **τῷ κατηχοῦντι**: *with him who instructs*. (Note again the force of the pres.) So this entire verse is usually understood. It is an exhortation to support suitably in temporal good things the minister of the gospel. So Alf., Ell., Ltft., et al. Meyer, however, understands *ἐν πάσιν ἀγαθοῖς* of spiritual good things. The common view seems to us the right one.

V. 7. Immediately after this exhortation to liberality, follows the solemn warning of vv. 7, 8. Note the asyndeton. — **μὴ πλανᾶσθε**: *be not deceived*. Cf. 1 Cor. vi. 10; Jas. i. 16. — **θεὸς οὐ μυκτηρίζεται** (*μυκτηρίζω*, *to turn up the nose* (*μυκτήρ*), *sneer at, mock*): *God is not mocked*. Do not deceive yourselves by supposing that the duty enjoined in v. 6 can be neglected; that you can with impunity attempt to mock Him who requires it of you. Christians do not always reflect that they are trying to mock God when they withhold, of their worldly possessions, what He requires. — **διὸ γὰρ ἐὰν** (Att. *ἄν*), *κτέ.*: *for whatsoever*, etc. Proof that *God is not mocked*. The results of Christian liberality, or the opposite, will in God's providence follow, with as much certainty as the kind of fruit from a given kind of seed.

V. 8. A more definite application of the foregoing. — **ὅτι**, *because* (it is a fact that): *γάρ*, v. 7, *for*, introduces a logical reason, a proof. — **ὁ σπείρων, κτέ.**: lit. *he that soweth unto his own flesh shall of the flesh reap* (gather for a harvest) *corruption*. It is not difficult to assign to *εἰς* and *ἐκ* in this verse their exact primary meaning. The casting of seed *into* (*tanquam in agrum* (Beng.), and the harvesting a crop *out from*, are natural and familiar ideas. In v. 7 the character of the seed, in v. 8 that of the soil, is the prominent thought. — **πνεῦμα** here, as in ch. v.

V. 9. *τὸ δὲ καλὸν ποιεῖ*: *but in doing that which is good.* If the metaphor had been retained it might have read, *but in sowing unto the Spirit.* — *μὴ ἐνκακῶμεν* (Lex. ἐγκακέω. Meyer reads here ἐκκακῶμεν): *let us not be faint-hearted.* — *μὴ ἐκλυσόμενοι*: *if we do not relax, grow weary (in well-doing).*

V. 10. *ἄρα οὖν* (often in the epistles of Paul; not in other N. T. writers; not Att.): *So then;* concluding exhortation of paragraph beginning with, v. 6. — *ώς καιρὸν ἔχωμεν*: *Most editors read here ἔχομεν.* The ending -ωμεν, st. -ομεν, is common in Tisch., and occurs often where the idea of the subjunc. is less natural than that of the indic. So here, we translate: *as we have opportunity.* — *ἐργαζόμεθα τὸ ἀγαθόν*: *let us do good:* *τὸ ἀγαθὸν* differs little from *τὸ καλὸν*, v. 9. — *πρὸς*: *to, in our relations to.* — *τοὺς οἰκεῖους τῆς πίστεως*: Alf., Ell., Meyer understand this, *those who belong to the faith, i. e. believers.* We can, however, see no good reason for losing sight of the word *οἶκος* in *οἰκεῖος*, and hence prefer the usual rendering, *those who are of the household of faith.*

V. 11. *"Ιδετε* (imperat.; indic. *εἶδον*, see *όράω*), *κτέ.*: *See in what large letters I have written to you with my own hand;* not referring to the whole epistle, but to the concluding portion, beginning with this sentence. So Meyer, Ltft., et al. Cf. 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17. Others (Ell., Alf., et al.) refer this to the entire epistle. — *ἔγραψα*: “*I wrote, or, in idiomatic English, I have written*” (Ell.). In using the aor., the writer transports himself forward to the time when the letter would be read. A frequent Greek idiom. Whether *πηλίκοις* denotes awkwardness in the form of the letters, or magnitude, is a point on which critics are not agreed. The latter seems to us more probable.

V. 12. *ὅσοι*: *as many as, all who.* — *εὐπροσωπῆσαι* (*εὐπροσωπέω*, fr. *εὖ*, *πρόσωπον*, *a face*): *to make a fair show;* aor. infin., denotes the simple fact, without regard to the idea of continuance or repetition. — *ἀναγκάζουσιν* (pres., expressing an attempted action): *are trying to compel you, are engaged in constraining you.* — *μόνον ἵνα μὴ διώκῃ*: *only in order that they may not, etc.* Convictions of duty are not among their motives. — *τῷ σταυρῷ*: dat. of cause: *for the cross, because of the cross, etc., i. e., because they are Christians (ob crucem, Beza).*

V. 13. *γάρ.* They have no other object than that mentioned in v. 12: *for not even, etc.* — *οἱ περιτεμόμενοι*: pres. participle: *those who are being, or those who are from time to time, circumcised.* Meyer, Lach., et al. read *περιτεμημένοι* (perf.): *those who have been circumcised.* — *ἵνα...καυχήσωνται* (aor. mid. subjunc. *καυχάονται*): *in order that in your flesh they may glory, may make their boast (in telling how many converts to Judaism they have made).*

V. 14. ἐμοὶ δὲ μή γένολτο (optat. without *ἀν*, denoting a wish ; neg. *μή*) : lit. *but to me (emphat.) may it not happen to boast: but far be it from ME to glory*, etc. Contrasted with the glorying of the Judaizing teachers. — *εἰ μή* : *except, save*; the usual meaning in the N. T. Greek. — *ἐν τῷ σταυρῷ* : *in the cross*, as the symbol of the sufferings and death of Christ, by which alone we are saved. — *δι' οὐ* : *through whom*. It is more natural that the relat. refer to the nearest antecedent, if the sense is equally good ; hence, we do not make *οὐ* refer to *σταυρῷ*. — *ἐσταύρωται* : *has been crucified*; perf.; finished action, results continuing up to the time of writing. — *κόσμος* usually takes the article in N. T. Its omission here is similar to the frequent omission before *νύμα*, and also before a proper name. If all the world has been crucified to any man, and he to the world, there is nothing left of it to him : nothing remains in it for him to glory in. So it was with Paul.

V. 15. Confirmation of v. 14, containing a statement which clearly distinguishes Christianity from Judaism, and making it the one religion of a fallen world. — *καινή* : *new, new in kind, new in character*. — *κτίσις* has two principal meanings in N. T., *creature and creation*. Either makes good sense here. The former is usually preferred.

V. 16. *ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν* (fut.) : *as many as shall (hereafter) walk (straight forward) by this directing line* (Meyer) ; i. e. by the great principle of Christianity, stated in v. 15. Some edit. read *στοιχοῦσιν* (pres.). For the meaning of *στοιχ.*, cf. V. 25, note. Some understand *κανόνι*, in the metaphorical sense, *rule, maxim, principle*; but the figure is better preserved by understanding it, as Meyer does, in the primary and literal sense, *a straight line, or rod*. — *εἰρήνη...θλεος* : sc. *εἴη* or *εἰεν*; optat. of wishing. — *ἐπ' αὐτούς* : *ἐπὶ* w. accus., suggesting perh. the idea of motion to the position *on or over* : *may mercy and peace descend upon them* (from Heaven, the only source from which they can come). — *ἐπὶ...θεοῦ* : *upon the Israel of God*; the true Israel, not those who are merely lineal descendants of Jacob, but all those who have his faith, the Israel truly belonging to God ; hence *τοῦ θεοῦ* (emphat. posit.). Cf. iii. 26, ff. Meyer views *καὶ* as explicative, *und zwar, and in fact, even*. Ltft. renders it *yea*. Alford renders it *and*, but explains the words, *upon the Israel of God*, as above. Ellicott renders it *and*, understanding the last clause to mean all believers among the lineal sons of Jacob. The view of Meyer, Ltft., Alf. seems to us preferable.

V. 17. *τοῦ λοιποῦ* : gen. of time, *henceforth* ; only here in N. T. Frequent in classic Greek ; *τὸ λοιπόν*, acc., *continuance in the fut.*; the gen. is partitive, *at any time in the future*. — *κόπους...παρεχέτω* (pres. imper.) : *let no one continue to give me trouble*; such as had been occasioned by the false teachers. — *ἐγώ*, emphat. *I*, in opposition to those teachers. — *τὰ στίγματα* : *the marks which were branded or punctured on slaves to indicate the owner*;

on soldiers to indicate the commander; also, among Oriental nations, on worshippers to indicate the god. The mark was usually on the hands or on the forehead. That Paul here refers to the scars on his own body (a result of wounds received in preaching Christ), we cannot doubt. — **βαστάζω**: *I bear, I carry; as one who carries trophies* (Chrys.).

V. 18. 'H **χάρις**, κτέ., sc. εἴη (opt. of wishing). — **μετὰ τοῦ πνεύματος** **ὑμῶν**: *with (in the midst of, so as to pervade) your spirit; σύν* w. dat., *in company with, together with; παρά* w. dat., *by the side of, at the house of*. Germ. *bei*; French, *chez*. It is not necessary to suppose, as Chrys., Bez., et al. suggest, that Paul in using *πνεύματος* had in mind any contrast with *σάρξ*; since he uses the same word in closing other epistles. — **ἀδελφοί**: (emphat. posit.). The affectionate close of this letter, in some parts so severe, reveals the Christian heart of Paul. Sternness, severity, confidence, love, — where are they combined in a more remarkable manner than in the epistle to the Galatians?

NOTES
ON TISCHENDORF'S TEXT
OF
PAUL'S EPISTLE TO THE ROMANS.

With a Constant Comparison
OF THE
TEXT OF WESTCOTT AND HORT.

BY
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TO

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PRESIDENT OF THE BAPTIST UNION THEOLOGICAL SEMINARY IN MORGAN PARK,
ILLINOIS, AND PROFESSOR OF SYSTEMATIC THEOLOGY,

AS A TOKEN OF ESTEEM FOR HIS EMINENT ABILITY IN TEACHING
THE DOCTRINES OF THE NEW TESTAMENT,

THE FOLLOWING

Notes on the Epistle to the Romans

ARE RESPECTFULLY INSCRIBED BY THE AUTHOR.

P R E F A C E.

THE following Notes are not intended for learned professors, nor for those who depend largely on others for their devout meditations. They are written for those who wish to arrive at a knowledge as exact as possible of the Greek. They are intended only as a help with this end in view. They sustain the same relation to the voluminous commentaries on the Greek text which the school editions of the classic authors sustain to the larger and more learned works. Some years of experience and observation as a teacher of Greek lead me to the conclusion that help such as these Notes afford, presented in a form inexpensive, is really needed by many persons. It is hoped also that many may be encouraged to study the Greek carefully, and form their own opinions of its meaning, who now shrink from the task, and depend largely on others for their critical interpretations of the Sacred Word.

Four points have been kept constantly in mind: the exact force of words; the structure of sentences; their logical connection; and the general argument. To aid in determining all of these as far as possible is the object of the Notes. Doctrinal discussions, historical and archæological information, may be found in such works of reference as the student and pastor

will constantly need. It is not necessary to enumerate them here ; nor is it necessary to mention those commentaries which have furnished me the most valuable assistance. The opinions of the leading expositors are often referred to in the Notes.

If the earnest student shall derive help and encouragement in his work, and arrive at a more correct understanding and a higher appreciation of one of the most important works ever written, the object of the Notes will be fully attained. May the Holy Spirit, without whose presence and aid the highest success can never be secured, enlighten the minds and fill the hearts of all who use these imperfect Notes in the study of the Epistle to the Romans.

JAMES R. BOISE.

THEOLOGICAL SEMINARY,
MORGAN PARK, ILL.
Feb. 1883.

EXPLANATION OF ABBREVIATIONS.

Alf. Alford.
Beng. Bengel.
B. U. Bible Union Version.
Butt. Buttman (New Testament Grammar).
Cf. Latin confer; i. e.; compare.
Chrys. Chrysostom.
Erasm. Erasmus.
et al. et alii; and others.
E. V. English Version (1611).
Good. Goodwin (Greek Grammar).
Had. Hadley (Greek Grammar).
Hengst. Hengstenberg.
Hofm. Hofmann.
κτέ. *καὶ τὰ ἔτερα:* etc.
Lach. Lachmann.
LXX Septuagint.
Olsh. Olshausen.
R. V. Revised Version.
st. stead; instead of.
Theod. Theodore.
Theoph. Theophylact.
Thol. Tholuck.
Tisch. Tischendorf.
Vulg. Vulgate.
W — H. Westcott and Hort.
Win. Winer (New Testament Grammar).

The remaining abbreviations are thought to require no special explanations.

NOTES
ON THE
EPISTLE TO THE ROMANS.

GENERAL OUTLINE OF THE ARGUMENT.

Chs. I.—V. Christ our righteousness ($\deltaικαιοσύνη$). Chs. VI.—VIII. Christ our sanctification. Chs. IX.—XI. The rejection of Christ by the greater part of the Jews, and their final acceptance of him. God's plan in all this. Chs. XII.—XVI. Exhortations and ethical instructions.

CHAP. I. Vv. 1—7. Salutation. — Vv. 8—15. Thanks for the faith of the church. — Vv. 16, 17. Theme of the epistle; Justification (or Righteousness) by faith. — Vv. 18—32. Necessity of this method of Justification to the Gentiles.

V. 1. **Παῦλος**: cf. Acts xiii. 9. — **δοῦλος** . . . **Ιησοῦ**: *a servant (a bond-servant) of Christ Jesus.* Like the Hebrew **בָּנָי**: in the LXX, Judges ii. 8, **δοῦλος κυρίου**; cf. Ps. cxxxii. 10. It implies no menial or abject servitude like the Eng. word *slave*, Greek **ἀνδράποδον**. The etymology from **δέω**, *to bind*, is not certain; yet the idea of *bond-servant*, one who is bound to another by honorable ties for life, is the true meaning of the word as used in the N. T. — **κλητὸς ἀπόστολος**: Paul alone speaks of himself as a *called apostle*; referring no doubt to the manner of his appointment, and claiming at the same time an authority equal to that of the other apostles. — **ἀφωρισμένος** (**ἀφορίζω**, fr. **ἀπό** and **ὅρος**, *a boundary*) **εἰς εὐαγγέλιον θεοῦ**: *set apart (from the mass of men) unto the gospel of God* (to enter into the work of preaching the gospel of God): a more definite explanation of **κλητὸς ἀπόστολος**: article omitted w. **εὐαγγέλιον** followed by a gen. which makes it definite (Win. p. 125); like a Hebrew noun in the construct state. The divine origin of the gospel is here distinctly affirmed by **θεοῦ** (subjective gen.).

V. 2. δ (refers to εὐαγγέλιον) προεπηγγεῖλατο (πρό, ἐπί, ἀγγέλλω): which *He* (*θεός*) before announced; or perhaps, promised; vorher verheissen hat (Meyer), vorher verhiess (De Wette), ante promiserat (Vulg.). Cf. ἐπαγγελία, promise. — διὰ τῶν κτέ.: through etc., spoken comm. as here of an intermediate agent. — ἐν γραφαῖς ἀγίαις: in the *Holy Scriptures*; article omitted because the noun is made definite by the adj. So. Alf., De Wette, and the most. Meyer however renders it, *in heiligen Schriften*, *in Holy Scriptures*, i. e. the prophetic portions of the O. T. The difference in thought is not important. The gospel that I preach, Paul suggests, is no mere human invention, but comes from God; it is no recent announcement, but was promised long ago through the prophets in the *Holy Scriptures*.

Vv. 3, 4. περὶ τοῦ νιοῦ αὐτοῦ: connect w. δ προεπηγγεῖλατο: which *He* before promised . . . concerning *His son*. — τοῦ γενομένου κτέ.: who was born of the seed of David according to the flesh (thus being of the most elevated rank in his earthly descent). — τοῦ ὀρισθέντος (ορίζω, to define, determine, declare, manifest): who was manifested, or declared (so Chrys., Theod., Luther, De Wette, Thol., Alf., Hodge, Shedd): who was made, constituted, determined (so Stuart, Meyer, et al.). The last is certainly the ordinary meaning of the Greek word, and we can see no good reason for departing from the exact meaning here. The Vulg., *qui praedestinatus est*, is less exact. — ἐν δυνάμει: in power; predicated of what God had determined. — κατὰ πνεῦμα ἄγ.: according to the spirit of holiness; meaning Christ's own spirit, contrasted with κατὰ σάρκα (not the Holy Spirit, the third person in the trinity, which would be κατὰ πνεῦμα ἄγιον). So De Wette, Thol., Meyer, Alf., Hodge, et al. Others, and among them many of the ancient scholars, view this as synonymous w. κατὰ πνεῦμα ἄγιον. It is a point difficult to settle with certainty; but we take the view given first. — ἐξ ἀναστάσεως νεκρῶν declares the manner in which he was determined (or manifested) in power as son of God: by virtue of (or through) the resurrection of the dead. The fact of Christ's resurrection, though a single instance, proves the general fact of the resurrection, as Paul argues in 1 Cor. xv. So De Wette, Hofm., Meyer, Alf., Hodge, et al. Many understand ἐκ before νεκρῶν, and translate by the resurrection from the dead. It is better as a rule to follow the exact language when it yields a sense suitable to the connection. — Ἰησοῦ Χρ. κτέ.: in emphatic apposition w. τοῦ νιοῦ αὐτοῦ, v. 3, to show beyond a doubt of whom the preceding declarations are made, and to make the connection with v. 5 still clearer.

V. 5. δι' οὐ: cf. Gal. i. 1, Note. — ἐλάβομεν: we (i. e. Paul, the writer of the epistle, a frequent idiom in Greek authors; plur. in speaking of one's self) received. — χάριν καὶ ἀποστολήν, grace and apostleship; the former word general, the latter specific. It is not necessary, nor in fact

so forcible, to view these two words as a hendiadys (*ἐν διὰ δυοῖν*), *the grace of the apostleship*. — *εἰς ὑπακοὴν πίστεως*: denotes the end in view, that into which the attention and all the energies of the apostle were directed; *πίστεως*, objective gen., *obedience to the faith*, viewed, not as the system of christian doctrine, but as the inward experience of belief and trust in Christ. Many however understand the expression to mean, *obedience of faith*, obedience which proceeds from faith, of which faith is the controlling principle. The gen. admits of either interpretation, both here and in many other instances. — *ἐν πᾶσιν τοῖς ἔθνεσιν*. Does this mean, *among all the nations*, including the Jews? So, many have understood it. Many others, however, have understood *ἔθνη* here as it is commonly used in the epistles of Paul (occurs 55 times: is translated *Gentiles* 44 times; *heathen*, 4 times; in other places, *nations*): *among all the Gentiles*. So Beza, De Wette, Meyer, Alf., Ewald, Hofm. et al. The expression by its position is closely joined in thought with *εἰς ὑπακοὴν πίστεως*. — *ὑπὲρ τοῦ ὀνόματοῦ*: *for the sake of His (Christ's) name* (the great end and object which Paul never lost sight of): closely joined w. *εἰς ὑπακοὴν πίστεως*.

Vv. 6, 7. *ἐν οἷς ἔστε κτέ.*, *among whom are ye also called of etc.*; or *called (to be) of Jesus Christ*; or *called (to be) Jesus Christ's* (R. V.). It seems most natural to take *κλητοί* as subst. in descriptive appos. w. *ὑμεῖς*. So Meyer, who renders *κλητοί*, *Berufene*, *persons who are called*. — *πᾶσιν τοῖς οὐσιν* (particip. dat. pl. fr. *εἰμί*) *κτέ.*, *to all those who are in Rome* (connect w. v. 1) *beloved of God*: *ἀγαπητοῖς θεοῦ*, in const. like *κλητοί Ἰησοῦ Χρ.* — *κλητοῖς* (adj.) *ἀγίοις* (subst.): *called saints*: *chosen saints* (Stuart): *berufene Heilige* (Meyer). Cf. *κλητὸς ἀπ-*, v. 1, *a called apostle*. This seems to be the most exact rendering; yet many prefer, *called (to be) an apostle, called (to be) saints*. — *χάρις ὑμῖν καὶ εἰρήνη*: sc. *εἴη* or *εἰλεν*: *grace*, in the widest N. Test. sense, the divine favor; *εἰρήνη*, the direct result of *χάρις*, used in the comprehensive sense of *μόλις*, *peace and prosperity of every kind*: *ἀπὸ θεοῦ κτέ.*, *proceeding from*, denoting the source, the only source of genuine grace and peace; *κυρίου*, same const. w. *θεοῦ*: both dependent on one preposition, hence united more closely in the thought.

V. 8. In accordance with the usual custom of Paul, an expression of thanks for the faith of those addressed. *πρῶτον μέν*, without a following *ἐπειτα δέ*. — *διὰ . . . Χριστοῦ*: connect w. *εὐχαριστῶ*. The person and office of Christ as mediator distinctly recognized. — *περί*, *concerning*. Some editors have here *ὑπὲρ*, *in behalf of*, *concerning*. The two prepositions in the later Greek often approach very near each other in signification. — *ὅτι*, *that*, *in view of the fact that, because*: introduces the reason for *εὐχαριστῶ*. — *ἡ πίστις ὑμῶν*, *your faith* (in Christ). — *καταγγέλλεται* *ἐν ὅλῳ τῷ κόσμῳ*: *is spoken of in all the world*: a popular hyperbole; yet

as Rome was the centre of the civilized world, towards which all eyes were turned, it would be quite natural that the christian church in that city should be known more or less to all other christian churches.

V. 9. γάρ introduces the proof of εὐχαριστῶ κτέ. — μάρτυς . . . ὁ θεός: *God is my witness*, a solemn appeal. God is the only witness of secret prayer. — φὸς λατρεύω κτέ.: *whom I serve in my spirit*: a service not confined to outward and public activity, great as that was in the case of Paul. — ἐν τῷ εὐαγγελίῳ κτέ.: *in the gospel of His son*; i. e. in the proclamation and defence of the gospel. This whole clause (φὸς λατρεύω . . . τοῦ νιοῦ αὐτοῦ) strengthens the solemn assertion, *God is my witness*. — ὡς. Is this declarative after μάρτυς? *my witness that unceasingly* etc. (so the most): or is it adv. of manner? *my witness how unceasingly* etc. So Meyer, Stuart, Shedd, R. V., et al. Undecided, De Wette, Hodge, et al. The difference in thought is not important.

V. 10. πάντοτε: connect with the following. — ἐπὶ w. gen. meaning, *in the time of, during*, is familiar to the classical student. It may be rendered here simply, *in*. Many editors omit the comma before δεόμενος and place one after it. The sense is not materially changed. — δεόμενος ἥδη ποτέ, *making request if in any way now at length*. — εὐοδωθήσομαι (fut. pass. εὐοδόω, fr. εὖ, ὁδός): *I may be prospered, may have the good fortune; ich das Glück haben werde* (Meyer). — ἐν τῷ θελήματι κτέ., *in the will of* etc., or in an Eng. idiom, *by the will of* etc. — ἐλθεῖν: w. εὐοδωθήσομαι.

V. 11. ἐπιποθῶ (ἐπί, denoting direction towards, ποθέω, ὡ, *to yearn, to long*, expressing a much stronger desire than θέλω, ἐθέλω, or βούλομαι) γάρ, *for I long* etc. — ἵνα . . . μεταδῶ (μεταδίδωμι), *that I may impart* etc. — τὸ . . . χάρισμα . . . πνευματικόν. The separation of these words gives to each more distinctness: *something . . . a gift . . . a spiritual (one)*: χάρισμα can hardly mean here any one of those miraculous gifts, imparted by the Holy Spirit, mentioned more particularly in 1 Cor. ch. xii., but the refreshing, the encouragement, the παράκλησις, which his personal presence would bring to the church: χάρισμα (fr. χαρίζομαι, χάρις), *something imparted as a favor*, as an act of χάρις: δῶρον, δωρεά, δόσις, δώρημα, are all allied to δίδωμι, the generic word meaning *to give*; and signify *a gift*, without the added idea of χάρις. — εἰς τό w. the infin. expressing purpose, that into which one directs attention, is especially frequent in the style of Paul: στηριχθῆναι (στηρίζω, -ίξω) ὑμᾶς (note how often the grammatical subj. follows the infin.): *to the end that ye may be made firm, made to stand fast, be established, in christian doctrine and life*.

V. 12. τοῦτο δέ: *and this* (namely, the thought expressed in v. 11, ἰδεῖν ὑμᾶς, ἵνα κτέ., *to see you, in order that, etc.*) *is, this means, to be encouraged together among you*. So, with Meyer, we view the construction and mean-

ing of this somewhat doubtful expression: *συμπαρακληθῆναι* (*σύν, παρά, καλέω*) occurs only here in N. T. and not in the LXX; but *παρακαλέω* is frequent, meaning *to exhort, encourage, comfort*. Cf. *παράκλητος, comforter; παράκλησις, comfort, consolation, exhortation, encouragement*. No one English word expresses the full meaning of either of these Greek words. Both ideas, quickening and comforting, encouraging and consoling, belong at once to each. — *διὰ τῆς ἐν ἀλλήλοις πίστεως*: *through the faith* (here in the usual N. T. sense, *christian faith*) *in one another*, i. e. existing, dwelling, in one another. — *ὑμῶν τε καὶ ἐμοῦ* (added for perspicuity and for emphasis): *(the faith) both of you and of me*.

V. 13. Paul now speaks, not of his longing, but of the actual purpose often formed. — *οὐ θέλω . . . ἀγγοεῖν*: a form of expression used to emphasize a following statement. Cf. xi. 25. — *προεθέμην* (*πρό, τίθημι*), *I set before me, I purposed*. — *ἴνα κτέ.* (connect w. *προεθέμην . . . ὑμᾶς*. The intervening clause, *καὶ ἐκωλύθην . . . δεῦρο*, *and was hindered hitherto*, is parenthetical): *that I might have* (*σχῶ, 2 aor. subjunc. fr. ἔχω*): observe that *ἴνα* in N. T. is regularly followed by the subjunc., even after a historic tense of the indic. — *καὶ . . . καθὼς καὶ κτέ.*: *among you also as among etc.*: *καθὼς* is often followed by *καὶ*; not easily rendered here into English.

V. 14. *"Ἐλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις: both to Greeks and Barbarians, both to wise and to foolish*; i. e. to all classes, particularly *ἐν τοῖς ἔθνεσιν*, without distinction of nationality, or of condition in life. The question whether the Romans belonged to the Greeks or the Barbarians is scarcely in place, probably did not occur to the mind of Paul. — *ὅφελέτης εἰμί*: cf. Acts xxvi. 17, Gal. ii. 7, 1 Cor. ix. 16.

V. 15. *οὕτως*: *thus, so*, i. e. under a sense of this obligation. — *τὸ κατ' ἐμὲ πρόθυμον*, sc. *ἐστίν*: does *τὸ* belong simply to *κατ'* *ἐμέ* (*thus, so far as relates to me, there is a readiness, etc.*) So Calvin, De Wette, et al.), or does it belong to *πρόθυμον* (*thus, the readiness on my part exists*). So Meyer, last edition, et al.)? The first seems to us most natural. Some other grammatical explanations may be found, but they seem improbable. — *καὶ ὑμῖν*: *to you also*, the christians in Rome: *τοῖς ἐν Ῥώμῃ*, added for emphasis and perspicuity: *εναγγελίσασθαι* (aor. infin. mid.) expresses the simple fact, without reference to the idea of momentary or continued action.

Vv. 16, 17. Statement of THE THEME OF THE EPISTLE.

V. 16. Introduces the reason why he is not ashamed to preach the gospel in Rome, the capital city of the world. — *ἐπαισχύνομαι* (*ἐπί, αἰσχύ-*) w. acc.: the simple verb *αἰσχύνομαι* not so often in N. T., and not with the acc. — *δύναμις*, made definite by the gen. *θεοῦ*, Win. p. 125. — *ἐστίν*:

sc. τὸ εὐαγγέλιον: *for it is the power of God* etc.; the reason for οὐ . . . ἐπαισχύνομαι, and a pretty good reason. — εἰς σωτηρίαν: the end in view; leading *into salvation*, i. e. the salvation of the soul from death. — παντὶ τῷ πιστεύοντι: *to every one who has faith*; faith in the gospel, as the connection clearly shows. No salvation is promised to any other. — ιουδαῖῷ τε πρῶτον καὶ Ἑλληνι: *both to the Jew first, and to the Greek*: πρῶτον seems to express not simply priority in time, but also precedence in national privilege: Ἑλληνι in this and similar expressions, often occurring, includes all who were not Jews. The two together mean all mankind. Cf. Acts xiv. 1, xviii. 4, Rom. ii. 9, iii. 9, x. 12, 1 Cor. i. 24, x. 32, xii. 13.

V. 17. Explains and confirms v. 16. — δικαιοσύνη (cf. note on δύναμις, v. 16) γὰρ θεοῦ: *for the righteousness of God*: not viewed simply as an attribute of his character, as in iii. 5; nor the righteousness which he requires of every man, as in James i. 20; but the righteousness which belongs to him, proceeds from him, and is imparted to the believer: θεοῦ, gen. of source. — ἐν αὐτῷ: *in it*, i. e. ἐν εὐαγγελίῳ. — ἀποκαλύπτεται: *is revealed*. The doctrine of righteousness by faith, although foreshadowed in the case of Abraham, was yet a μυστήριον until it became revealed in the gospel. This thought is distinctly presented in ἀποκαλύπτεται: pres. tense, expressing that which is continued in the preaching of the gospel. — ἐκ πίστεως εἰς πίστιν: lit. *out from faith into faith*: faith the source, faith the end in view: faith, and that alone, from beginning to end. Is this to be connected most intimately in thought with ἀποκαλύπτεται (so Alf., Meyer, Hofm.), or with δικαιοσύνη θεοῦ (so Luther, Beng., Thol., Stuart, Hodge)? The latter connection seems to us preferable. The righteousness which God imparts, springing forth from faith and leading into a life of faith, is revealed in the gospel. — καθὼς γέγραπται: *as it has been written*: confirmation of the foregoing by a citation from the O. T., Hab. ii. 4: ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. With slight variations, this is found in Gal. iii. 11, Heb. x. 38. In the LXX, it stands, δὸς δίκαιος ἐκ πίστεώς μου ζήσεται. The δὸς is transferred from the LXX, and is not to be translated in this connection. Note that δὸς δίκαιος contains the same root as δικαιοσύνη, *righteousness*. It would be consistent, therefore, to render it by the corresponding word *righteous*. (δικαιοσύνη occurs in N. T. 92 times, and is always rendered in the old version *righteousness*: δίκαιος 81 times, and is rendered *righteous* 40 times; *just* 35 times; *right* 5 times; *meet* once; δικαιώμα occurs 10 times, and is rendered *righteousness* 4 times, *justification* once, *judgment* once; in the plur. *ordinances* 3 times, *judgments* once; δικαιώσις occurs twice, and is rendered *justification*.) The question arises, shall we join ἐκ πίστεως w. δὸς δίκαιος, or w. ζήσεται? *He who is righteous by faith shall live*: or *he who is righteous shall live by faith*. The former is preferred by Meyer, Hodge, et al.; the latter, by De Wette,

Thol., Delitzsch, Stuart, et al. The grounds of choice between the two are not very clear, as is manifest from the fact that the most critical scholars have differed in their opinions. May it not in fact suggest both ideas? *he who is righteous as a result of faith shall live thereby.* Thus *ἐκ πίστεως* would belong to the whole proposition, both subject and predicate. Why limit it to a part of the sentence? Cf. Gal. iii. 11, note. It should be borne in mind in this entire argument that *πίστις* means here, not a body of doctrine, a creed, not a mere intellectual belief, but chiefly a spirit of trust in God. For an excellent article on this point, by President Hopkins, the student is referred to the Princeton Review, Sept. 1878.

Vv. 18-32. Necessity of this method of obtaining righteousness (this method of obtaining justification) shown in the case of the Gentiles.

V. 18. *γάρ*: *for*, a confirmation of v. 17: that the righteousness of God is revealed in the gospel; since, where the gospel is not preached, only the wrath of God is revealed, *ἀποκαλύπτεται*, emphat. posit. — *ὅργη* (cf. note on *δύναμις*, v. 16) *θεοῦ*: *the wrath of God*: contrasted w. *δικαιοσύνη θεοῦ*, v. 17. — *ἀπ' οὐρανοῦ*, connect closely w. *ἀποκαλύπτεται*. In what manner the wrath of God is revealed from Heaven is shown more clearly v. 24, ff. — *ἐπί*, w. acc., *extending upon*; often as here, *against*. — *ἀσέβειαν*, *ungodliness, impiety* (predicated of our relations to God): *ἀδικίαν*, *unrighteousness, immorality, injustice* (predicated of our relations to our fellow-men). — *τῶν . . . κατεχόντων*: *those who hold back, hold in check, repress.* This is the more exact meaning of *κατέχω*. So the most. Some, however, understand it as the simple verb *ἔχω*, *to have, hold, possess*. — *τὴν ἀλήθειαν ἐν ἀδικίᾳ*. Though they understand (in the way indicated in v. 19, ff.) the general principles of right and wrong, yet they continue to practise injustice, thus violating these principles; *holding back the truth in unrighteousness* (in the constant practice of injustice).

V. 19. *διότι*: *because, in view of the fact that, etc.*: the reason why *the wrath of God is revealed* etc. So Meyer, Hofm., R. V. Some understand *διότι* in the sense of *γάρ*, *for*, as introducing an explanation of the preceding clause (*τῶν . . . κατεχ-*). This is less in accordance with the common use and exact meaning of *διότι*, yet is preferred by De Wette, Thol., Stuart, Alf., et al. The difference is not important. — *τὸ γνωστὸν τοῦ θεοῦ*: may mean, *that which is known of God* (*quod notum est*, Vulg.). So Chrys., Theod., Luther, De Wette, Meyer, Alf., Hodge, et al.; or *that which is knowable, that which may be known*. So Origen, Erasm., Beza, Calvin, Ewald, Stuart, et al. The former, *that which is known* etc., is best supported by usage in the N. T. and the LXX. Of course, that which is made known by divine revelation cannot be included. A fuller

explanation of the meaning is found in v. 20. (For the two uses of verbal adjectives in *-τος*, cf. Win. p. 96, Butt. p. 190.) — *ἐν αὐτοῖς*: *in them, within them; i. e. in their own consciousness, in their hearts, ii. 15.* — *αὐτοῖς ἐφανέρωσεν* (*φανερόω*): *made (it) plain to them.* Cf. Acts xiv. 17, xvii. 26, ff. That God's plan of redemption was not included, Paul asserts in 1 Cor. i. 19, ff.

V. 20. *γάρ*, *for*, confirming the statement of the preceding verse. — *τὰ ἀόρατα αὐτοῦ . . . νοούμενα καθορᾶται*: *lit. the things of him unseen (by the eye) . . . being perceived by the mind are seen* (note the oxymoron *ἀόρατα, καθορᾶται*); or *τὰ ἀόρατα*, in the other sense of the verbal, *the things of him which cannot be seen (by the eye), his invisible attributes.* — *ἀπό*, *of time, from, since.* — *τοῖς ποιήμασιν*: *by the things that are made: join in thought w. νοούμενα and w. καθορᾶται.* — *ἢ τε . . . θειότης*: *explanatory appos. w. τὰ ἀόρατα αὐτοῦ: ἀλέος* (akin to *ἀεί, always*), *eternal*; connect the article and adj. w. both nouns *δύναμις* and *θειότης*, thus uniting them more closely: *both his eternal power and divinity (divine character, divinitas, Vulg.)* The specification of *δύναμις* is quite natural, being that attribute of the divine character which first strikes us in the study of the created world. — *εἰς τὸ ἔντας κτέ.* Does this denote result, or purpose? *so that they are without excuse; or, so that they should be etc., in order that they might be etc.* The former, De Wette, Ewald, Stuart, Thol., Hodge, et al. The latter (purpose), Meyer, Shedd, et al. May not both ideas, purpose and result, be suggested by *εἰς τὸ* w. the infin., like *ut* w. the subjunc. in Latin? So Alf. If but one of these ideas is expressed, that of result seems to us most natural. Meyer denies this use of *εἰς τὸ* w. the infin., at least in the Ep. to the Romans; but such denial begs the whole question.

V. 21. *γνόντες* (*γνωνόσκω*): *aor. particip. : after having known, though they had known.* — *οὐκ ὡς . . . ηὐχαρίστησαν* (*εὐχαριστέω*): *lit. not as God did they glorify (him) or give thanks (to him).* The force of *οὐκ* extends over both verbs. — *ἐματαιώθησαν* (*ματαιόμαι, fr. μάταιος, vain*): *only here in N. T.: became vain, idle, false.* Cf. Acts xiv. 15. — *ἐν τοῖς διαλογισμοῖς αὐτῶν*: *in their reasonings, in their speculations.* This has always and everywhere been true, where the revealed word has not guided the minds and hearts of men. Cf. 1 Cor. i. 18, ff. — *καὶ ἐσκοτίσθη* (*σκοτίζω*) *ἢ ἀσύνετος* (adj. of two endings, fr. a priv. and *συνετός*, *ἢ, ὅν, intelligent, sagacious, fr. συνίημι*) *αὐτῶν καρδία*: *and their foolish heart was darkened: καρδία includes the whole inner man.*

Vv. 22. 23. An independent sentence, without connective: introduces a proof of the statement just made. — *φάσκοντες εἶναι σοφοί* (pred. nom. w. infin., Good. § 136, Note 3) *ἐμωράνθησαν* (*μωράνω, from μωρός, foolish*): *professing to be wise, affirming that they were wise, they became foolish,*

played the fool. — καὶ ἤλλαξαν (ἀλλάσσω): and changed etc. This was their great folly, the foundation of every other. — *τὴν δόξαν τοῦ ἀφθάρτου θεοῦ: the glory of the incorruptible (imperishable, eternal) God.* — *ἐν ὁμοιώματι κτέ.*: *ἐν* represents the element in which the change subsisted (Alf.): *in* (i. e. so as to appear *in*) *a resemblance of an image* (i. e. in something similar to the form) *of a corruptible human being* (man or woman) *and of birds* etc. The phrase, *in a resemblance of an image*, is regarded by many as a Hebrewism for, *into an image like to* (*εἰς εἰκόνα ὅμοιον*) etc. So Hengst., Thol., Stuart, et al. Further, *ἤλλαξαν . . . ἐν*, is rendered by De Wette, Meyer, Stuart, Hodge, Shedd, et al., *exchanged . . . for*. Either one is a somewhat free rendering of the Greek. *εἰκόνος . . . ἀνθρώπου* would point to the images common among the Greeks and Romans; the remaining words, to those among the Egyptians, and other nations.

V. 24. *Διό*, *wherefore*; as a direct result, the terrible degradation described in the remainder of the chapter. — *ἐν . . . εἰς κτέ.*: both prepositions in their ordinary and strict sense: *in the lusts of . . . into* (i. e. to enter into, to plunge into) *uncleanness, debauchery.* — *τοῦ ἀτιμάζεσθαι* may be viewed as gen. denoting purpose, or result, or as limiting *ἀκαθαρσίαν*: and *ἀτιμάζεσθαι* may be either mid. or pass.; *to dishonor their bodies among themselves*; or *that their bodies should be etc.* (Stuart); or, *so that their bodies were dishonored among themselves* (Alf., Meyer); or, *so that they dishonored etc.* (Hodge); or, w. *ἀκαθαρτό*, *the uncleanness of dishonoring etc.* (Winer, De Wette, Thol.). Each is strictly grammatical and the general meaning remains the same. The last, in N. T. Greek, is the least probable. — *ἐν αὐτοῖς* (*ἐν ἑαυτοῖς*, Meyer). The careful student will observe how seldom the reflexive pronoun occurs in the N. T. (text of Tisch., and of W — H.).

V. 25. *οἵτινες*, in N. T. only in the nom.: often refers as here, like *ὅς*, *οὐ*, to a definite antecedent. This use of *ὅστις* is constantly gaining ground in the later Greek (Butt.). It may often be translated by a conjunc. and pers. pron. So here: *since they, because they.* — *μετήλλαξαν* (*μετά*, *ἀλλάσσω*): cf. *ἤλλαξαν . . . ἐν*, v. 23: *because they exchanged the truth of God for that which was false*: *μετήλλαξαν*, an intensive form of *ἤλλαξαν*: *ἐν* denotes strictly the sphere, or “the element, in which the change subsisted:” standing, working in the midst of falsehood, they changed completely the truth of God. Note here the article, *τὴν ἀλήθειαν τοῦ θεοῦ*, denoting that which was perfectly definite. Cf. *τὴν δόξαν τοῦ . . . θεοῦ*, v. 23. Above, w. *δικαιοσύνην θεοῦ*, *δργὴν θεοῦ*, vv. 17, 18; the article was not deemed necessary. — *καὶ ἐσεβάσθησαν* (*σεβάζομαι*, only here in N. T., a pass. deponent) *καὶ ἐλάτρευσαν* (*λατρεύω*) *κτέ.*: *and worshiped and served the creature (the thing created)*: a specification and proof of the preceding statement. — *παρὰ τὸν κτίσαντα*. Note this use of *παρά* w. acc., *in preference to, rather than, the one who created*. The rendering,

more than, implying that the Creator was worshipped somewhat, but the creature still more, seems unsuited to the connection; hence, we prefer, *rather than*; the Creator being left entirely out of their worship (*relichto creatore*, Cyprian). So Beza, De Wette, Thol., Olsh., Alf., Hodge, et al. — ὁς ἐστιν εὐλογητὸς κτέ.: *who is blessed for ever. Amen.* A natural expression of Paul's devout piety, and strong emotion.

V. 26. **διὰ τοῦτο**, *on this account, therefore*: referring to the thought introduced by *οὔτινες κτέ.* — *εἰς πάθη ἀτυχίας*: (*to enter*) into dishonorable *passions*: lit. *passions of dishonor*. — *τὲ . . . τέ*: correlative: unemphatic connectives, the first of which can scarcely be translated without an over-rendering. — *αἱ θήλειαι . . . οἱ ἄρρενες*: lit. *their females . . . their males*: used st. *αἱ γυναῖκες . . . οἱ ἄνδρες*, because the notion of sex, and its shameful abuse, is the prominent idea. — *εἰς τὴν* (sc. *χρῆσιν*) *παρὰ φύσιν*: *into that against nature, contrary to nature.* This use of *παρά* is frequent in classic Greek; and is closely allied in meaning to *παρά*, v. 25. In both, the violation, or setting aside, of that which follows is implied.

V. 27. **ὁμοίως τε** (correl. of *τέ* in *αἱ τε γάρ*. Some editions have **δέ** here) **καὶ κτέ.**: *and in a similar manner also* etc. — **ἀφέντες** (*ἀπό*, *ἴημι*: aor. act. particip.): *abandoning*. — **ἐξεκαύθησαν** (*ἐκ*, *καίω*): a much stronger expression than the Eng. *burned*; and stronger than the simple verb *ἐκαύθησαν*. Lit. *were burned out*. — **τὴν ἀσχημοσύνην**: *the (well-known, notorious) indecency*. — **ἥν** *ἔδει*, sc. *ἀπολαμβάνειν*: *which it was necessary (to receive); which was meet*. — **τῆς πλάνης αὐτῶν**: *of their error, of their departure (from the true God)*. — **ἀπολαμβάνοντες**: note the force of the pres. particip.: also of *ἀπό*-: *receiving* (continually, habitually, what is due). For the force of *ἀπό*-, cf. *ἀποδίδωμι*. The vice here mentioned is alluded to in Leviticus xviii. 22. Cf. 1 Cor. vi. 9, *μαλακοί*, the victims; *ἀρσενικοῦται*, the perpetrators. This form of vice is thought to have been especially common among the Greeks and Romans. Cf. Juvenal, Sat ix. Observe that the description is more particular here than in v. 26.

V. 28. **καὶ καθώς**: *and as, even as, according as.* This is the prevailing meaning of *καθώς*, a frequent word in the N. T.; and it seems unnecessary here, or in any other passage, to assign to it a causal force. — **οὐκ ἐδοκιμασαν . . . εἰς ἀδόκιμον νοῦν**: note the paronomasia; *they did not approve . . . into a mind not approved (or, not worthy of approval)*: **τὸν θεὸν ἔχειν** *ἐν ἐπ-*: *did not approve of retaining God in (their) knowledge.* By the light of nature, they might learn something of him, his eternal power and Godhead; but even this knowledge they did not like to retain. Observe that this important fact is stated as antecedent to God's delivering them over, etc. — **ποιεῖν** (pres. infin., expressing what is continued or habitual) *κτέ.*: *to do the things not becoming*: *ποιεῖν* is epexegetical (Win. p. 318) of *ἀδόκιμον νοῦν*: *to do, so as to do* etc. — **τὰ μὴ καθήκοντα**. The much more

frequent use of *μή* w. the particip. in later Greek is particularly observable in the N. T. It seems scarcely possible in the N. T. to draw the same sharp distinction between *οὐ* and *μή* which is made in classic Greek. Cf. Butt. N. Test. Gram. p. 351. For a valuable article, discussing the encroachments of the negative *μή* on *οὐ* in later Greek, see American Journal of Philology, Vol. I. No. 1.

V. 29. *πεπληρωμένους* (*πληρώω*): agrees w. *αὐτούς*: usu. w. gen.; here, and sometimes in classic Greek, w. dat.: *πάσῃ ἀδικίᾳ*, a general term, *πονηρίᾳ κακίᾳ πλεονεξίᾳ*, specific words in appos. w. *ἀδικίᾳ*: *being filled with all unrighteousness, with malice, baseness* (the opposite of *ἀρετή*), *covetousness*. — *μεστούς κτέ.*: *filled full of envy, murder* (i. e. the spirit of murder), *strife, deceit, malignity* (an evil disposition which puts the worst construction on everything).

Vv. 30, 31. *ψιθυριστάς, κτέ.*: same const. w. *αὐτούς*: *whisperers* (i. e. those who suggest evil things in a whisper), *slanderers* (or *detractors*), *hated of God* (so De Wette, Meyer, Alf., et al.), or *haters of God* (so Theodoret, Erasm., Luther, Calvin, Beza, Thol., Stuart, et al.), *insolent* (persons), *overbearing, boastful, inventors of evil things, disobedient to parents, without understanding* (*ἀσυνέτους*, fr. *α priv.*, *σύν*, *ἴημι*), *covenant breakers* (*ἀσυνθέτους*, fr. *α priv.*, *σύν*, *τίθημι*), *without natural affection* (*α priv.*, *στέργω*, *to love*, spoken esp. of the love between parents and children), *without pity*. The paronomasia, in *φθόνου, φόνου, ἀσυνέτους, ἀσυνθέτους*, will not escape notice. A very remarkable, yet how truthful, list of things to be abhorred. For similar groupings, cf. 2 Cor. xii. 20, Gal. v. 19, ff., 1 Tim. i. 9, ff., 2 Tim. iii. 2, ff.

V. 32. A climax of the terrible description; in that all these forms of wickedness, when known to be wrong, are engaged in deliberately, and are encouraged in others. — *οἵτινες*: *being of such a character that they*. Cf. note, v. 25. — *τὸ δικαίωμα*: *that which has been determined as righteous, the righteous judgment, the righteous decision*. — *ἐπιγνόντες* (*ἐπιγιγνώσκω*, later *ἐπιγιν-*): *recognizing, acknowledging*; not simply *γνώντες, knowing*. — *θανάτου*: not *execution, or capital punishment*; but *death*, in the sense of punishment in the other world. — *οἱ πράσσοντες, τοῖς πράσσουσιν ποιοῦσιν*. We can generally distinguish bet. *πράσσω*, *to commit, to practise*, and *ποιῶ*, *to do*.

CHAP. II.—Necessity of this method of salvation to the Jews also (ch. ii. 1, to iii. 21).

V. 1. *Διό* (*Δι' οὐ*): *on account of which thing, wherefore*: a conclusion from the entire argument, ch. i. vv. 18-32; a sudden and unexpected application of the whole description to the Jew himself. — *ὦ ἀνθρώπε πᾶς ὁ κρίνων*: lit. *O man, every one who judgest* (or *every one, the one judging*).

Although the Jew is not mentioned by name, yet the application is so plain that no Jew could fail to see it. He, above all other men, was in the habit of judging; that is, of passing an unfavorable judgment. — ἐν φῷ γάρ: *for wherein* (*in what thing*; not, *by what thing*; nor, *in what time*). — τὸν ἔτερον: lit. *the other* (man): in an Eng. idiom may be rendered, *an other*. — κατακρίνεις: *thou condemnest*: although the simple verb *κρίνω* generally implies of itself an unfavorable judgment, yet the definite idea, *to decide against*, *to condemn*, is more clearly expressed by *κατακρίνω* (more comm. in N. T. than the usual classic word *καταγνώσκω*). — τὰ αὐτά: *the same things*; not in all particulars, but in general, the same. — ὁ κρίνων: *emphat. posit. thou that judgest* (another unfavorably).

V. 2. οὐδαμεν (Att. οὐμεν) γάρ: *for we know*, etc. Note the change of number and person, *we* etc. Paul thus implies the tacit concurrence of the Jew in this sentence of condemnation. — τὸ κρίμα (Meyer, Lach. *κρίμα*): *the judgment* etc.: *κρίμα*, like *κρίνω*, generally implies an unfavorable judgment. — κατὰ ἀλήθειαν: *according to truth*. No error or falsehood is possible in God's judgment. — ἐπὶ w. acc., direction *upon*, often in the sense *against*, as here, cf. i. 18.

V. 3. λογίζῃ (λογίζομαι) δὲ τοῦτο: *but dost thou* (*knowing the truth just stated*), *by any process of reasoning, count on this . . . that thou* etc. The Jew, supposing himself included in the Abrahamic covenant, thought of the judgment of God as coming only on the Gentiles: ὅτι σὺ (emphat.) ἐκφεύξῃ (ἐκφεύγω), *that thou wilt escape* etc.

V. 4. ή . . . καταφρονεῖς: *or (in case thou dost not count on this) dost thou despise the riches (the wealth) of his goodness* etc.: *χρηστότης*, *goodness in the sense of kindness*: ἀνοχή (ἀνά, *up*; ἔχω, *to have, to hold*), *the act of holding up*, *of bearing, enduring*; *patience in this sense*: *μακροθυμία* (*μακρός*, *long*; *θυμός*, *mind, heart*), *patience in the sense of waiting, long-suffering*, Germ. *Langmuth*. — ἀγνοῶν (ἀγνοέω), *not knowing, the fact not being recognized*. — ὅτι τὸ χρηστὸν . . . ἄγει: *that the goodness of God leads* etc.; *that such is its natural tendency; a tendency which is frustrated only by the blindness of a corrupt heart*. How plainly is this opposed to the idea that any man is predestined to be damned!

V. 5. The question not continued beyond v. 4. — κατὰ δὲ κτέ., *but according to* etc., with a causal force; a contrast to the sentence *ὅτι τὸ χρηστὸν . . . ἄγει*. — Οἶσταιρίζεις: note the force of the pres.: *thou art hoarding up*, etc. — ὀργὴν ἐν ἡμέρᾳ ὀργῆς: *wrath in the day of wrath*, i. e. *wrath which will appear, which will come upon thee, in the day etc.* — καὶ ἀποκαλ—: same const. w. ὀργῆς: *and of the revelation of God's righteous judgment*. God's justice, his righteous dealing with all men, will, on that day, be revealed, will be placed beyond a question.

V. 6. **δεὶς ἀποδώσει**: note the ordinary force of *ἀπο-*: *who will render in full*. — **κατὰ τὰ ἔργα αὐτοῦ**: *according to his deeds*. No partiality will be shown on account of race, or of rank; no favor to the Jew as such. The fuller explanation of this clause follows. The conception of legal justice, justification by obedience to law, is here presented; that of righteousness (or justification) by faith is presented in another connection.

V. 7. **τοῖς μὲν . . . ζητοῦσιν**: explanatory appos. w. *ἐκάστω*. — **καθ' ὑπομονὴν ἔργου ἀγαθοῦ**: *by patient continuance in well doing*: *κατά*, *according to*, *by*; *ὑπομονὴν*, *patience, endurance, patient continuance*; *ἔργου ἀγαθοῦ*, *in good conduct, well doing*. — **δόξαν . . . ἀφθαρσίαν**: *object of ζητοῦσιν*. — **ζωὴν αἰώνιον**: *obj. of ἀποδώσει, he will render in full eternal life*.

V. 8. **τοῖς δὲ ἐξ ἐριθέλας**, sc. *οὖσι*: *but to those who are of contention; of a self-seeking and party spirit*: *ἐριθέλα*, cf. *ἐριθεύματι*. — **ἀπειθοῦσι** (dat. pl. particip.) expresses the two ideas *disbelieving* and *disobedient*. — **πειθομένοις**, the combined ideas *believing, trusting, obeying*. — **ὀργὴ καὶ θυμός**, sc. *ἔσται*. We might expect here the acc. in the same const. w. *ζωὴν*, but the nom. is thought to present these words with more rhetorical effect. *ὀργὴ* (above rendered *wrath*) expresses a more permanent feeling; *θυμός*, a more sudden outbreak, and a stronger passion. Observe that these emotions are here predicated of God, and hence may be wholly free from sin.

Vv. 9, 10. An emphatic recapitulation of vv. 7, 8. — **θλῖψις, στενοχωρία**, sc. *ἔσται*: *θλῖψις* (fr. *θλίβω*, *to press hard, to gall*), *tribulation, affliction from without*: *στενοχωρία* (*στενός*, *straight, narrow*; *χώρα*, *place*), *anguish, an inward feeling of distress and hopelessness*. — **Ἰουδαίου . . . Ἑλληνος**: same const. w. *ἀνθρώπου*; added for emphasis. — **πρώτον**. The Jew might expect some special favor; but, as he had enjoyed more light, higher privileges, the condemnation would come first on him. — **Ἑλληνος**: cf. i. 16, note. — **εἰρήνη**: a frequent and expressive word in the N. T.; including the idea of that peace which God alone gives through his Son. — **πρώτον**. As punishment will first overtake the wicked Jew, v. 9; so the precedence in reward will be given to the righteous Jew. This, however, v. 11, does not involve the idea of partiality.

Vv. 11, 12. **Οὐ γάρ ἔστιν**: *for there is not* etc.; a confirmation of the preceding statement. — **προσωπολημψία** (note the *μ* in W — H. and Tisch.): *respect of persons, partiality*; occurs 4 times in N. T. — **παρά** w. dat.: *strictly, by the side of, in the presence of, with*: a frequent const. in N. T. — **ὅστις γάρ**: confirmation of the statement that there is no partiality with God; because all will be treated according to their opportunities of knowing their duty. — **ἀνόμως**: *without the (written) law*; that of Moses; but not without some knowledge of the principles of right

and wrong. — ἡμαρτον: ἡμαρτάνω. — ἐν νόμῳ: *in the law*, in the possession of the Mosaic law. Note the word *νόμος* without the article referring to the Mosaic law. So in the epistles often; only once in the gospels. The whole verse expresses the perfect impartiality of the Judge.

V. 13. οὐ γάρ, κτέ. *For not the hearers of the law*, those who listen Sabbath after Sabbath to the reading of the law in the synagogue. — δικαιωθήσονται: *shall be justified, shall be declared δίκαιοι, righteous*. The principle of legal justification is here again stated. Cf. v. 6. The thoughtful Jew must have felt how impossible it was for him to be justified on this principle; and to create this conviction was the object of the apostle in this entire connection.

V. 14. ὅταν . . . ποιῶσιν: *when, whenever*; denoting a case purely hypothetical. Win. § 42, 5. Paul here states the legal principle of justification as applicable to the Gentiles also; but without declaring that this ever becomes realized as an actual fact. — γάρ: a proof of v. 13. — οὐνη . . . ἔχοντα: *the gentiles that have not the (Mosaic) law*: οὐνη without the article, viewed as indefinite; *gentiles, any gentiles* (Meyer). Viewed as including all aside from the Jew; *the gentiles* (so the most). — φύσει, w. ποιῶσιν: *do by nature*, by their own innate perceptions of what is right, being guided by their own consciences. — τὰ τοῦ νόμου: *lit. the things of the law; the things required by the law, or contained in the law*. — οὗτοι (masc.) refers to the idea contained in οὐνη (neut.), and presents it with a certain degree of emphasis. — νόμον μὴ ἔχοντες: observe that the article *of* is not expressed after οὗτοι, as τὰ after οὐνη; hence is predicate rather than attributive: *may be viewed as causal, since they have not the law* (Meyer); better as the simple statement of a fact, *not having the law*. The classical student will notice the frequent use, as here, of μὴ w. the particip. in N. T., where neither condition nor concession is implied. — ἔντροις εἰσὶν νόμος: *are a law (in the most general sense) to themselves*: cf. note on φύσει . . . ποιῶσιν.

V. 15. οἵτινες: *since they, quippe qui, being such as*. Cf. note i. 25. — τὸ ἔργον τοῦ νόμου: *the work of the law*; not the theory, the full conception, of the law as contained in the Old Testament; but *the practical feature, the work*. Such seems to be the meaning of this expression; although there has been much difference of opinion respecting its precise force. The sing. is collective; the plur. (iii. 20, 28, ix. 32, Gal. ii. 16, iii. 2, 5, 10) denotes the idea of repeated acts. — γραπτόν: note here the use of the verb. adjec., *written*; like the perf. or aor. particip. pass.: so, often in N. T. The metaphor in γραπτόν, *written*, is perhaps suggested by the fact that the Mosaic law was written on tables of stone. — ἐν ταῖς καρδίαις αὐτῶν: the prep. *ἐν* expressed in the verb (*ἐνδείκνυται*) and before

the noun: so, freq. in Attic Gr.; *in their hearts*; not *on*, but *in*, as it were *in the interior of*. Recollect the force of *καρδία* and *καρδίαι* in N. T., denoting the inner man; the intelligent and sentient being within. — *συνμαρ- . . . συνειδήσεως*: *their conscience testifying at the same time* (*συν-*); or *therewith* (with the outward manifestation, *τὸ ἔργον*). — *μεταξὺ ἀλλήλων*: *in the midst of one another*. Does *ἀλλήλων* refer to *λογισμῶν*, so that w. *μεταξύ* it may be rendered *alternately* (so the most); or does it refer to persons (*τὰ ζεύη*), the same as *αὐτῶν* and *οἵτινες* (so Meyer)? We prefer the latter.

V. 16. The connection of this v. with what goes before is differently viewed by different expositors. Some join it directly with v. 15 (so Calvin, Beng., De Wette, Thol., et al.). The punctuation of Tisch., of W — H., and of R. V., also indicate the close connection of this verse w. verse 15. Others (Alf., Stuart) connect it w. verse 10. The remoteness of this connection is certainly an objection, if something nearer presents itself. Others connect it with v. 12, *κριθήσονται* (so Beza, Grotius, Winer, Hodge, et al.); others still with v. 13, *δικαιωθήσονται* (so Lachm., Meyer), including in each instance the intervening vv. in parenthesis. If we join it with v. 13, and include vv. 14, 15, in parenthesis, the connection will be thus: *shall be accounted righteous . . . in the day when God shall judge etc.* W — H. read here, with some doubt, *ἐν ᾧ ἡμέρᾳ κρίνει ὁ Θεός, in the day in which* (lit. *in what day*) *God judges* (pres. tense). Perhaps, among all these views, the simplest and most natural connection, that which represents most accurately the thought of the writer, is the one first suggested above, and indicated by the punctuation of Tisch., W — H., and R. V.; namely, to join these words with those immediately preceding; bearing in mind, however, the important statements in *δικαιωθήσονται* and *κριθήσονται*. The whole thought is so interwoven that no part of it should be allowed to drop from the mind. — *κατὰ τὸ εὐαγγέλιον μου*: *according to my gospel*, i. e. according to the gospel which I preach. This verse seems to declare both the fact that God will judge the hidden things of men (Alf., Hodge), and also the principles on which he will do this (Meyer). — *διὰ . . . Ἰησοῦ*: *through Christ Jesus*. Cf. Jno. v. 22, 27. Acts xvii. 31. 1 Cor. iv. 5. 2 Cor. v. 10. 2 Tim. iv. 1. for the same idea.

Vv. 17-20 contain the protasis of a “simple partic. — supposition” (Good.). — *εἰ δὲ . . . ἐπονομάζῃ* (*ἐπί, ὄνομάζω*): *but if* (as a matter of fact) *thou art called a Jew* (if thou hast the national name, Jew, in addition to (*ἐπί-*) the personal name). The name, Jew (*ΠΡΙΝΑ*, *celebrated, lauded*) was a matter of national pride. — *καὶ ἐπαναπαύῃ* (*ἐπί, ἀνά, πανόμαι*) *νόμῳ*: *and restest on the law* (implying quiet and confidence). — *καὶ καυχάσται* (*καυχῶμαι, -ῶσαι, καυχάσσαι, -ᾶσαι*, st. Attic *καυχάη*, -ῆ, cf. Win. § 13, 2, b): *and gloriest, makest thy boast*; or it may be rendered, *and dost rejoice*. *καυχάσμαι* occurs 35 times in the epistles of Paul, and

twice in James; nowhere else in N. T. It is rendered, *boast, rejoice, joy, glory*; as distinguished, therefore, from $\chi\alpha\rho\omega$, it denotes a more demonstrative and exultant joy. — $\epsilon\nu\theta\epsilon\hat{\omega}$: *in God, the true God, Jehovah; the gods of the heathen being but idols.* Notice the climax in the three clauses of v. 17.

V. 18. $\kappa\alpha\iota\gamma\iota\omega\sigma\kappa\epsilon\iota\varsigma\tau\delta\theta\epsilon\eta\mu\alpha$ (definite, *the thing willed, the thing desired*): *and knowest* (hast a distinct and definite knowledge of) *his will* ($\tau\delta\theta\epsilon\eta\mu\alpha$ used here *κα\tau\acute{e}* $\acute{\epsilon}\chi\omega\chi\acute{h}\nu$. There could be no doubt whose "will" was meant). — $\kappa\alpha\iota\delta\kappa\mu\acute{\iota}\delta\epsilon\iota\varsigma\tau\delta\iota\alpha\phi\acute{\epsilon}\rho\acute{\o}\nu\tau\alpha$: two principal renderings are proposed; 1st, *and approvest the things that are more excellent* (E. V., B. U., Vulg., Meyer, Hodge, et al.); 2nd, *and distinguishest the things that differ* (Theod., Theoph., Thol., Stuart, Alf., Shedd, et al.): $\delta\kappa\mu\acute{\iota}\delta\omega$ means, *to test, try, examine, approve* (as a result of testing); $\delta\iota\alpha\phi\acute{\epsilon}\rho\omega$, *to carry through, to differ, to excel*. So far, therefore, as the use of the words is concerned, either rendering is perfectly correct; and it remains only to determine which meaning suits the connection best. On this point, Alford remarks on the 1st rendering, *approvest* etc., that it "is somewhat flat in meaning, and not so applicable." On the 2d rendering, *distinguishest the things that differ*, Meyer remarks, "wie matt und die Steigerung vernichtet!" (how flat and destructive of the climax!). So the most eminent critics often differ in their perceptions. Our own preference is for the 1st rendering. — $\kappa\alpha\tau\chi\o\mu\acute{\iota}\mu\epsilon\iota\varsigma\sigma$ (fr. $\kappa\alpha\tau\chi\acute{e}\omega$; Eng. word *catechumen* fr. this stem): *being instructed (orally); or, since thou art etc. (added as a reason for what precedes)*.

Vv. 19, 20. Note the asyndeton in the successive clauses; thus heightening the rhetorical effect: also that v. 19 is joined to the foregoing, not by the more emphatic and closer connective, $\kappa\alpha\iota$, but by the looser, enclitic, $\tau\acute{e}$. The allusion in these verses to the Jewish assumption of superior knowledge, and the Jewish fondness for making proselytes, is pointed. — $\pi\acute{e}\pi\o\iota\theta\alpha\varsigma$ (2 perf. of $\pi\acute{e}\iota\theta\omega$, intrans.): very rare w. acc. and infin.; only here in N. T.: note $\sigma\alpha\iota\alpha\tau\delta\o\varsigma$, reflex pron. as subj. of an infin.; and not, as usually, the direct obj. of a verb: *and trustest (art confident) that thou thyself art a guide of blind (persons)*. — $\pi\acute{a}\iota\delta\epsilon\iota\tau\hbar\eta\ldots\delta\iota\delta\alpha\kappa\alpha\delta\o\varsigma$ $\nu\pi\pi\iota\omega\varsigma$: *an educator (or a disciplinarian) of persons without intelligence, a teacher of youth (young persons)*. — $\acute{\epsilon}\chi\o\tau\alpha$ (this and the preceding accs. in agreement w. $\sigma\alpha\iota\alpha\tau\delta\o\varsigma$), $\kappa\tau\acute{e}$. The particip. may be viewed as causal: *having (or since thou hast) the form (the outward, definite form) of knowledge and of truth in the law (the written law): the article $\tau\acute{h}\varsigma$ w. abstract nouns, generic: $\acute{h}\acute{\alpha}\lambda\acute{\iota}\theta\acute{\iota}\acute{\epsilon}\iota\alpha$, truth (meaning here, of course, as usu. in N. T., moral truth, that truth, *par excellence*, which it is most important for the human being to know): $\acute{h}\acute{\gamma}\nu\acute{\o}\sigma\iota\varsigma$, knowledge, directing attention rather to the apprehension of truth.* The arrogance of the Jew could hardly be better described. It is not necessary to seek for a climax in the succes-

sive clauses of vv. 19 and 20. Observe that the protasis of the conditional sentence ends here. The apodosis, in an unusual form, begins with v. 21, being introduced by the illative conj. *οὖν*.

V. 21. The connection of the thought is, if thou hast all these advantages for knowledge and art a teacher of others, dost thou, then, fail to teach thyself? etc. — ὁ κηρύσσων (never, we think, very accurately rendered, *preach*) . . . κλέπτεις; *thou that heraldest (the commandment) not to steal, dost thou steal?* Note that the participles and verbs in vv. 21, 22, are pres. tense, expressing that which is going on and is habitual.

V. 22. ὁ βδελυσσόμενος . . . ἱεροσυλεῖς; *thou that abhorrest idols* (regarding them as an abomination so that one is made unclean by even touching them), *dost thou rob (heathen) temples* (entering them and stealing articles of value)? That the heathen temples often contained articles of great value is well known; and that the Jews, who did not regard these places as sacred, often took from them valuables, is altogether probable. Cf. Acts xix. 37, Josephus Antt. 4, 8, 10. Other explanations of this clause seem to us less probable. There is a perceptible climax in the successive clauses of vv. 21, 22.

V. 23 sums up the thought of the preceding pointed questions. — καυχᾶσαι: cf. v. 17. — διὰ . . . νόμου: *through the transgression of the law*, as in the particulars just named. — τὸν θεόν: *God*; the true God, Jehovah, the giver of the law thus violated.

V. 24. A free citation from the LXX of Isaiah lii. 5 (the last part of the verse): γάρ is introduced by Paul (not in the LXX) to connect this w. v. 23; and the statement, καθὼς γέγραπται, comes at the end instead of the beginning of the citation. This arrangement is never found with exact verbal quotations. — δι' ὑμᾶς: *on your account, because of you*; i. e. because of your wicked lives. — ἐν τοῖς ἔθνεστιν: *among the Gentiles*; who naturally infer from your conduct that the God whom you serve is impure and corrupt, like the gods of the Heathen. So now, those christians, whose lives are reprehensible, bring reproach on the name of Christ, — a matter of daily observation.

V. 25. But the Jew, acknowledging all that has gone before, his guilt according to the strict construction of the law, might claim, and actually did claim, some special immunity and favor from the fact of his circumcision; by which he was incorporated into the family of Abraham. Paul now touches this point so as to dispel this delusion. — γάρ. The foregoing reasoning and the implied conclusion, namely, the guilt and condemnation of the Jew who breaks the law, must be admitted, *for* etc. — εἰς . . . πράσσης. The supposition implies nothing whatever as to its actual fulfilment: *if (and only if) thou keep the law*; more lit. *if thou habitually put in practice the law* (a collective expression for, the require-

ments of the law). Note the frequent occurrence in N. T. Greek of *εἰ* w. indic. pres.; and of *ἔαν* w. subjunc. pres. or aor.; also the absence of *εἰ* w. the optat. (so frequent in classic Greek), except in "short, parenthetic clauses" (Butt.). — ἀκροβυστία γέγονεν: *has become (and is) uncircumcision* (thou art in the same condition morally with those who are uncircumcised).

V. 26. An inference, stated interrogatively, from v. 25. The Jew could hardly answer the question in the negative. — ή ἀκροβυστία: abstract for the concrete ὁ ἀκρόβυστος: hence, *αὐτοῦ* in the next clause: *if the uncircumcision (the man who is uncircumcised) keep etc., will not his uncircumcision etc.* — τὰ δικαιώματα (cf. i. 32): *the things accounted as righteous, the righteous requirements, the ordinances.* Cf. note on δικαιοσθῆναι, i. 17. — φυλάσσω (pres. denoting that which is habitual): *to keep, in the sense, to guard, to defend: v. 25, πράσσως, to keep, in the sense, to put in practice.* — *εἰς* denotes often the end in view, that into which one directs attention, purpose; less frequently, the end reached, that into which one has come, result; so here: w. λογισθήσεται (fut. pass. fr. λογίζομαι) *it may be rendered freely, to be reckoned for, to be counted for.*

V. 27. Observe that this verse is not pointed as a question; but as a distinct period. So Luther, Erasm., Beng., Stuart, Meyer, Alf., W — H., et al. Thus pointed, it may be viewed as an answer to the preceding question. Others, retaining in mind the negative of v. 26, or expressing it before *κρινεῖ*, read this verse also as a question (so R. V.). — καὶ κρινεῖ . . . σέ: *will even judge thee.* — ἐκ φύσεως: attributive posit.; lit. *the by nature uncircumcision; or more freely rendered, the uncircumcision which is by nature.* — τὸν νόμον . . . τελοῦσα (particip. denoting condition): *if it fulfil the law.* Cf. νόμον w. πράσσειν, φυλάσσειν and τελεῖν (vv. 25, 26, 27). — διὰ . . . περιτομῆς: attrib. posit. bet. τὸν and παραβάτην: *the one who, with a written (law) and circumcision, art a transgressor of the law.* διὰ w. gen., (passing) through, denotes the attendant circumstances. Meyer renders it here, *ungeachtet, regardless of*, a rendering not generally adopted. Cf. iv. ii, xiv. 20.

Vv. 28, 29, a confirmation of v. 27. — Note the emphatic position of *οὐ*, which may be preserved in the Eng. sentence. — The simplest grammatical analysis seems to be, ὁ ἐν τῷ φανερῷ subj., Ἰουδαῖος ἔστιν pred.; and the following clauses after the same form: *for not the one who is (such) outwardly is a Jew; nor is that which is outward in the flesh circumcision; but he who is (a Jew) inwardly is a (genuine) Jew* (from this point the grammatical structure is slightly changed); *and circumcision is of the heart in the spirit, not in the letter; or, since περιτομή is without the article, we may render the clause, and (there is) a circumcision of the heart in the spirit not in the letter* (lit. *not in that which is written*). The question

arises here, as often elsewhere, whether *πνεύματι* refers to the Holy Spirit. The thought is more forcible thus viewed (so Meyer, Hodge, et al.); *in the Spirit*, i. e. effected by the Spirit. — *οὐ* refers most naturally to the character just described; *whose praise* etc. It may be regarded as neut. (Meyer); *the praise of which character* (just described); or as masc. (so the most), *the praise of which genuine Jew* is etc. — *ἐκ* denotes source, origin, *proceeding out from*.

CHAP. III. Vv. 1-20. Same topic continued; that is, the necessity of this method of salvation to the Jew not less than to the Gentile. — Vv. 21-31. Certainty and completeness of this method of salvation to all alike, both Jews and Gentiles.

Vv. 1, 2. *Τί οὖν κτέ.*: *What, then, is the advantage* etc.; a very natural question following the conclusion at which the apostle had arrived in the last ch. — *ἢ τίς ή ὀφέλεια κτέ.*: the former question repeated in a more specific form. — *πολύ*, neut., includes both ideas *περισσόν* and *ἡ ὀφέλεια*: *much* (advantage and profit). — *κατὰ πάντα τρόπον*: *in every manner* (viewing the matter in whatever way one will). So much the apostle frankly acknowledges to the Jew at the outset. — *πρῶτον μὲν γάρ ὅτι*: *for, in the first place* (the Jew has an advantage), *because* (or *in view of the fact that*) etc. *πρῶτον μέν* is used as though other specifications would follow; but having mentioned the chief one, he omits others, and presses on to the leading thought in his mind: *γάρ* is bracketed by W — H. — *ἐπιστενθησαν* (*πιστεύω*) *τὰ λόγια* (acc. of remote obj. w. pass. verb) *τοῦ θεοῦ*: *they were entrusted with the oracles of God.* How honorable this distinction, and how important this trust!

V. 3. W. — H. punctuate *τί γάρ*; *For what? What then? What is to be said?* So Alf., Meyer, Godet, Hodge, et al. Cf. Phil. i. 18. The next interrogation point would be after *καταργήσει*, *If some were without faith, shall their want of faith* etc. Note the force of *μή* in a question; anticipating a negative answer. The R. V. follows the punctuation of Tisch. — *τὴν πίστιν τοῦ θεοῦ*: *the faith (fidelity, faithfulness) of God*, in keeping his word; in fulfilling his promises to his chosen people. — *καταργήσει* (*κατά, ἀργέω*, fr. *ἀργός, idle, inoperative*). It is important to bear in mind everywhere in the N. T. the exact force of *καταργέω*, *to render completely idle, useless, inoperative*.

V. 4. *μὴ γένολτο* (optat. of wishing, without *ἄν*, neg. *μή*): a strong deprecatory expression; frequent in Paul's epistles, especially in Gal. and Rom.; once in Luke (xx. 16); not elsewhere in N. T.; sometimes in later classic Greek: *may it not happen! let it not be! by no means!* (*das sei ferne!* Meyer). I do not like the rendering, “*God forbid!*” — *γινέσθω* (pres. imperat.) . . . *ἀληθής*: *but let God become (be proved, be found in the*

developments of the future) *true*, i. e. speaking the truth. • Cf. ἀληθινός, *true*, i. e. genuine, not spurious. — πᾶς ἄνθρωπος, sc. γινέσθω. — ὅπως ἄν (note here ἄν in a final clause) . . . νικήσεις (note the fut. indic. after ὅπως) ἐν τῷ κρίνεσθαι σε. The citation is from the LXX, Ps. li. 4: *that thou mayest be justified, declared righteous (δίκαιος) in thy words, and mayest prevail when thou judgest (for thyself), when thou comest into judgment.* κρίνεσθαι is either pass. or mid. in form. The middle sense is preferred (Meyer, Thol., Ewald, Godet, Shedd, R. V.), and corresponds to the Hebrew.

V. 5. εἰ . . . συνίστησιν: the supposition of an actual fact; a concession. — δικαιοσύνην made definite by the limiting gen. θεοῦ, as in Hebrew; a frequent idiom in N. T., Win. § 19, 2, b: *the righteousness of God.* — συνίστησιν (σύν, ίστημι): *commendeth*, R. V.; *demonstrates*, Shedd; *sets forth*, Hodge; *beweist*, Meyer; *établit*, Godet. Though the meaning to *commend* is frequent in the N. T., yet the other idea, *sets forth, renders conspicuous*, is preferred here. So also Stuart, et al. Perhaps both thoughts may be conveyed at once, *sets forth in a favorable light, so as to commend.* — τί ἐροῦμεν; Paul uses this expression only in Rom.: *what shall we say? God is not unjust, is he, etc.; we cannot for a moment suppose this, can we?* Note the force of μὴ in a question, anticipating a negative answer. — ὁ ἐπιφέρων κτέ., *the one who bringeth on wrath*; more freely rendered, *who visiteth with wrath*: ἐπιφέρω usu. w. acc. and dat.: a rare word in N. T. — κατὰ ἄνθρωπον λέγω: *I speak after the manner of a human being, after the manner of men.* Though the question is so put as to anticipate a negative answer, yet the suggestion is made of injustice on the part of God; and this is the way in which men venture to talk.

V. 6. μὴ γένοιτο: *no! by no means!* repeats emphatically that which is implied in the question beginning with μὴ. — ἐπει πῶς κτέ.: *since (if that were so, if God is unjust) how etc.* In that case, God would be incapacitated by his character for the office of judge of the world.

V. 7. Still further, a supposition akin to the former, such as the unrenewed man might make. — εἰ δὲ ἡ ἀλήθεια κτέ.: *but if the truth of God* (his truth in fulfilling his promise; cf. τὴν πίστιν τοῦ θεοῦ, v. 3); ἐν τῷ ἐμῷ ψεύσματι (a rare word, found only here in N. T.), *in my falsehood, through my lie*; ἐπερισσεύσεν (περισσεύω), *became περισσός (over and above), abounded richly*; εἰς, *(leading) into, resulting in.* ἀλήθεια, ψεύσματι correspond to δικαιοσύνην, ἀδικία in v. 5. — τι . . . κρίνομαι; *why am I also (with the mass of mankind) longer, still (after the result just named) on trial, judged, as a sinner?* ἐγώ must not be referred to Paul, but to the unrenewed man.

V. 8. καὶ (sc. τι) μὴ κτέ. The sentence thus begun is changed in its construction through the parenthetical clause καθὼς . . . λέγειν. Note

that the neg. *μή*, not *οὐ*, is here used; owing to the conception of prohibition or warning implied in the sentence. *And (why may we) not (say), just as etc., let us do evil etc.* — *δτι* before the *oratio recta* not translated. — *ον*: the nearest and most natural antecedent, those who adopt the motto, *let us do evil etc.*

V. 9. *Tt ον; sc. εστι: What then (is the fact)? What then (is our actual condition)?* — *προεχόμεθα* has been understood in various ways. Two interpretations are most prominent. (a) *Have we any excuse? Have we any defence (to make before a just judge)?* So Meyer, Godet, Ewald, et al. (b) *Are we (Jews) better (than they, i. e. than the Gentiles)? Have we any preference?* So Alf., Thol., De Wette, Stuart, Hodge, Shedd, and the majority of commentators. The translation of the English revisers, *are we in worse case than they?* is far-removed from the ordinary meaning of *προέχομαι*. — *οὐ πάντως*: an emphatic denial; *no! certainly! certainly not!* Cf. the French *pas du tout!* or *point du tout!* — *προητασάμεθα* (*προαιτίομαι*) *γάρ κτέ.*; *for we* (i. e. Paul himself, *I*) *before* (in ch. ii. 1 ff. the Jews; ch. i. 18 ff. the Gentiles) *charged both Jews and Greeks* (i. e. Gentiles) *all with being under sin*: *πάντας* may be grammatically viewed as adj. w. the preceding substantives, as just rendered; or as subst., the subject of *εἶναι*: *we charged both Jews and Greeks that all were etc.* — *ὑπό* w. acc. placed under, extending under, rest under (bear in mind that *ὑπό* w. dat. does not occur in N. T.): *under sin*, i. e. not only under the guilt of sin, but also under its power.

Vv. 10-18. Proof from Scripture that all, both Jews and Gentiles, the former not less than the latter, are under sin; that the former have no advantage over the latter in this respect. — *δτι* (w. orat. rect.) introduces a series of citations from the LXX. with some slight changes. The order of the thought is: (1) the sinful *state* of men (vv. 10-12); (2) the sinful *conduct* of men in word (vv. 13, 14) and in action (vv. 15-17); (3) the sinful *source* of all this (v. 18). — *οὐκ ἔστιν . . . εἰς*: lit. *there does not exist a righteous (man), not even one.* From Ps. xiii. (xiv.) 1, where the idea of *δικαίος* is expressed by *ποιῶν χρηστότητα, doing good*. — *συνιῶν* (fr. *συνίημι*); W — H., *συνίων*; Attic, *συνιεῖς*; Win. p. 81: *there does not exist the man who puts (things) together, who understands.* — *ο ἐκζητῶν*, stronger than *ζητῶν*, *the man who seeks after*: W — H. without *δ*, *a man who, etc.* — *ἐξέκλιναν*: *ἐκκλίνω, to bend out from a direct line, or course.* — *ἡχρεώθησαν*: *ἀχρεώ, or ἀχρειώ: fr. the adj. ἀχρεός, or ἀχρείος, or ἀχρεῖος, useless, good for nothing, unprofitable.* Understand *πάντες* with this verb also. — *οὐκ ἔστιν ἕως ἐνός*: *there does not exist (the man that doeth good) up to one, even one* (an imitation of the Hebrew, and an emphatic expression). — *τάφος ἀνεῳγμένος* (*ἀνοίγωνται*): lit. *a grave having been opened*, — an expressive metaphor denoting corruption and

perdition. — ἐδολιοῦσαν (*δόλιος*, fr. *δόλος*, *deceitful, treacherous*). Note here the imperf. denoting what was habitual. This form of the imperf. (st. *ἐδολίουν*) is freq. in the LXX, but does not perhaps occur elsewhere in N. T., Win. §§ 13, 2, f. — *λός* (sc. *ἐστίν*) *κτέι*, — a striking metaphor picturing the character of a backbiter. — *όξεις*. Note this use of *όξεις*, *sharp, keen, quick, swift*. The common word for *swift* is *ταχύς*. — *ἐκχέαι*: 1 aor. act. infin.: *ἐκ-χέω*, *to pour out*. — *σύντριψα*: derived fr. *συν-τρίβω*, *to rub together and crush*. Wherever they go (*in their ways*), everything is completely crushed and ruined. — *όδόν ειρήνης*: *the way of peace*, i. e. the way where one may walk peacefully. — *φόβος θεοῦ*: *the fear of God*, which would keep them from their present course of life: *ἀπέναντι κτέι*, *before their eyes*. Though the fear of God is something in itself subjective, it is here strikingly pictured as something objective. *όδόν* and *φόβος* are made definite by the limiting gen.

V. 19. Proof that the above citations apply to the Jews: *we know* etc. Cf. ii. 2. — *δσα*, *as many things as, all things which*. — *δ νόμος*. The citations above were from the Psalms. It appears, therefore, that *δ νόμος* is sometimes used to mean the entire O. T. See 1 Cor. xiv. 21; also John x. 34, xii. 34, xv. 25. — *τοῖς ἐν τῷ νόμῳ*: *to those (who are) in the law, within the (sphere of the) law; innerhalb des Gesetzes*, Meyer. — *λέγει* (*says*) directs the attention more especially to the contents, the *λόγοι*, of the law; *λαλεῖ* (*speaks*) directs attention rather to the utterances, the expression, of the law. — *ἴνα* in its ordinary sense, *that, in order that*: not that this was the only purpose of the law, to the exclusion of other and higher purposes; but that this was the point specially in the apostle's mind in his present argument. — *πᾶν στόμα . . . πᾶς ὁ κόσμος*: *every mouth . . . all the world*, — emphasizing the thought that the Jew, as well as the Gentile, is described in the above citations. — *φραγῇ* (2 aor. pass. *φράστω*): *may be stopped* (as if by a fence or hedge). — *ὑπόδικος* (not elsewhere in N. T., nor in the LXX, but frequent in classic Greek; from *ὑπό* *under*, and *δίκη* *justice, indictment*) . . . *τῷ θεῷ*: *under indictment; or under judgment, in relation to (or in respect to) God*.

V. 20. *διότι* occurs 22 times in the N. T., and is everywhere causal, unless we give it an illative meaning here. As the causal sense is logical here, it is more consistent to retain that meaning. So the majority of scholars now understand it. — *ἐξ ἔργων νόμου*: *by (as a result of) works of law, or the works of the law*. It can scarcely be questioned that *νόμον* is used here, as above, of the law as the Jews would understand the word; i. e. of their own law, — the Mosaic, or the O. T., system. The article is often omitted before nouns denoting “objects of which there is but one in existence” (Win. § 19, 1, a), and *ἔργων* may be made definite by the limiting gen.: hence we may render, *by the works of the law*. —

οὐ δικαιωθήσεται πᾶσα σάρξ. Grammatically *οὐ* belongs to the verb, not to *πᾶσα*: *all flesh shall fail to be accounted righteous*: a Hebrew idiom. Win. § 26. We may render it freely, *no flesh shall be accounted righteous*, *πᾶσα σάρξ* nearly in the sense *πᾶς ἄνθρωπος*, but with the notion of frailty and sinfulness more prominent. — ἐνώπιον αὐτοῦ: a periphrasis for the dat., to render the thought more vivid, or to approximate it to the Oriental style. Butt. p. 188, Rem. The apostle cannot mean here that the man, who should keep the law perfectly, would fail to be accounted righteous. That would contradict ch. ii. 13. But he evidently means that as a matter of fact every man fails in heart to keep the law perfectly, though he may do this in his outward life, and hence fails to be accounted righteous. The clause which follows confirms this view. — διὰ γὰρ νόμου κτέ., *for through the law (comes)*, not *δικαιοσύνη*, but what? *ἐπίγνωσις ἀμαρτίας*, *the full knowledge of sin*. By means of the law, the human being comes to know his actual character and condition. The law of God reaches the heart; human laws affect only the outward life.

Vv. 21-26. The only, and the sure, method of being accounted righteous. Cf. i. 17.

V. 21. Νυνὶ δέ. *But now*. Is *νυνὶ* to be understood here as temporal, or logical? The former, Thol., Olsh., Stuart, Hodge, et al.; the latter, Alf., Meyer, De Wette, Godet, Shedd, et al. Either makes good sense. *But now*, i. e. under the gospel dispensation; or, *but now*, as things are, in the present state of things. — χωρὶς νόμου: *emphat. posit., apart from the law*. — δικαιοσύνη θεοῦ: *the righteousness of God*, such as he imparts and accepts. Cf. i. 17, note. — πεφανέρωται: *has been made φανερός, plain, manifest*. — μαρτυρουμένη κτέ. (an important statement, especially to the Jewish mind): *being witnessed, attested, by the law and the prophets*; so that this method of justification was not a new doctrine, a Pauline gospel.

V. 22. δέ is viewed by some (Alf., Shedd) as adversative, *but*; more comm. rendered *even*. Viewed either way, the statement is logically correct. — διὰ w. the gen. *through, by means of*; διὰ w. the acc. *on account of*. — Ἰησοῦν Χριστοῦ: objective gen.: *faith directed towards and fixed upon Jesus Christ, faith in Jesus Christ*. — εἰς πάντας τοὺς πιστεύοντας: not simply *unto*, in the sense, *to, towards, up to*, as the word is commonly understood; but *into* (in the strict and usual sense of *εἰς*), entering into the heart, into the inner being of *all those who have faith*. — οὐ . . . διαστολή: *for there is no distinction*. The Jew is again reminded that he has no moral superiority in the sight of God over the Gentile.

Vv. 23, 24. ἡμαρτον (ἀμαρτάνω). The aor. states the historic fact; the pres. ὑστεροῦνται (ὑστερέω), that which is continually true. — τῆς

δόξης τοῦ θεοῦ : *the glory of God*, — that glory which belongs to his character and which he imparts to the believer. Cf. **δικαιοσύνη τοῦ θεοῦ** (i. 17). So Alf., Meyer, Godet, Hodge, Stuart, Shedd, et al. Other interpretations of the expression seem less natural. — **δικαιούμενοι** : pres. denoting what is continually taking place: *being accounted righteous*; **δωρεάν** (acc. used as adv.), *as a free gift, without any equivalent whatever in return, freely*. — **τῇ αὐτοῦ χάριτι** : *by his grace*, explains and intensifies **δωρεάν**. — **διὰ τῆς ἀπολ- κτέ.** : *through the redemption* (the redeeming act which is accomplished) *in Christ Jesus*. All human agency in this transaction is thus excluded. Note the three expressions: **τῇ . . . χάριτι**, *by his grace*, the efficient cause; **διὰ τῆς ἀπολ- κτέ.**, *through the redemption etc.*, the means or method; **διὰ πίστεως κτέ.** (vv. 22, 25), *through faith etc.*, the condition. — **τῆς ἐν Χριστῷ Ἰησοῦ**: *that which is in Christ (the Messiah) Jesus*. The act of redemption is here conceived of and represented as entirely in him; not *through* him, or *by* him, but *in* him; *faith in Christ Jesus*, and in no other.

Vv. 25, 26. **προέθετο** (**προτίθημι**): *set forth*; in his incarnation, death, resurrection, and exaltation. This sense is generally preferred here (Alf., Meyer, Lange, De Wette, Thol., Hodge; also Vulg., Luther, Beza, Beng., and many others); though in i. 13, the word means, *to purpose*, and this meaning is preferred by some here (Chrys., Theophyl., et al.). — **ἱλαστήριον** may in construction be an adj. qualifying **ὅν**, or a subst. in appos. w. **ὅν**. The sense is the same in either case. The word occurs in Heb. ix. 5, with the article **τό**, where it is rendered *mercy-seat*. It may be rendered here as adj., *propitiatory*; or as subst., *a propitiation, a victim of propitiation*. — **ἐν τῷ αὐτοῦ αἷματι**, *in his blood*, denotes the means of propitiation. We may punctuate as in the R. V., with a comma after **πίστεως**. The verse would then read, *whom God set forth (to be) a propitiation, through faith, in his blood, etc.* So Alf., Meyer, Godet, De Wette, Shaff, et al. Others connect closely, *through faith in his blood*. So Hodge, Thol., Stuart, Shedd, Olsh.; so also Luther, Calvin, Beza. The thought is logical, if we connect **ἐν τῷ αὐτοῦ αἷματι** with **προέθετο**, or **ἱλαστήριον**, or **πίστεως**. Do we not gain the most just conception of the meaning, if we join it with the entire preceding statement; yet most intimately with **πίστεως**, which directly precedes it? — **εἰς ἔνδεξιν τῆς δικαιοσύνης αὐτοῦ**: *for an exhibition, a showing forth, of his righteousness*. The offering of his son exhibited his righteousness, as never before or since in the history of the world; especially his holiness, his justice, his hatred of sin; united with his amazing love and compassion. — Why this exhibition of his righteousness? **διὰ τὴν πάρεστιν κτέ.**, *on account of the passing over* (observe it is **πάρεστιν**, *a passing by*; not **ἀφεστιν**, *a remission*) *of the sins before committed in the forbearance of God*. “For 4000 years the spectacle presented by humanity to all the moral universe was as it were a constant

scandal. Excepting a few striking examples of punishment, divine justice seemed to slumber. One might even ask if it existed. Men sinned, and yet lived on to hoary age. Could it be said, *the wages of sin is death?* This comparative impunity rendered a solemn manifestation of God's righteousness necessary." Godet. — πρὸς τὴν ἐνδείξιν . . . κατρῷ: a resumption, in a somewhat varied form, and with a fuller expression, of the thought begun in *εἰς ἐνδείξιν κτέ.*: *with a view to the exhibition of his righteousness (his righteous character) in the present time.* — *εἰς τὸ εἶναι αὐτὸν κτέ.* The end in view in all which is expressed from $\delta\nu$ προέθετο to κατρῷ: *to the end that he might be righteous and making righteous the one who is of faith in Jesus.* This clause furnishes the best comment on the meaning of δικαιοσύνη θεοῦ (i. 17, iii. 5, 21, 22, 25, 26); — the righteousness which essentially belongs to him (δίκαιον), and which he imparts to the believer (δικαιοῦντα κτέ.). How much of the gospel is contained in these two verses! They brought peace and joy to the poet Cowper in a period of great mental depression.

Vv. 27-31. Agreement of this method of justification with the true meaning of the law.

V. 27. οὐν introduces a conclusion from vv. 21-26. "In a spirited interchange of question and answer, like a conqueror who has possession of the field, Paul now draws the conclusion that the Jewish glorying is excluded." Meyer. — ή w. καύχησις indicates something well known. Cf. ii. 17 ff. ποῦ suggests that this glorying has now disappeared, is out of sight. — ἔξεκλείσθη (ἐκ-κλείω). *It is excluded*, has no longer any place. The aor. denotes an accomplished fact. — διὰ ποίου νόμου; *through what manner of law?* sc. ἔξεκλείσθη. Note the difference between ποίου, *what kind of*, *what manner of*, and τίνος, which means simply, *what*. — τῶν ἔργων; sc. νόμος: *(a law) of works?* i. e. a law which demands works? — οὐχέ, an emphatic negation. — διὰ νόμου πιστεώς: *through a law of faith*, i. e. a law which requires faith.

V. 28. **γάρ** introduces the confirmation of **οὐχί**. — **λογιζόμεθα**: we conclude; we draw the direct logical conclusion. Cf. ii. 3; viii. 18. — **ἄνθρωπον**: the generic word: *a human being*; any human being. — **χωρὶς ἔργων νόμου**: added to the preceding statement for emphasis: *apart from works of law*. These do not even contribute, together with faith, to the acceptance of the human being as righteous.

It cannot be too carefully noted in all this argument that Paul is speaking of "works of law," *legal* works. In all such works, the human being has ever failed. In the epistle of James, on the other hand, an entirely different class of works is spoken of; namely, the christian activity, which is the direct result of a living faith. Paul recognizes, as dis-

tinctly as James, the importance and value of such works. Cf. Eph. ii. 10, Tit. iii. 8.

V. 29. ή . . . μόνον: *Or* (if this is not admitted; namely, the statement in v. 28) *is God (the God) of the Jews only?* If righteousness comes through works of law, as the Jews only had the law, the absurd conclusion follows that he was the God of the Jews only. In the grammatical analysis of this sentence, it is necessary to supply only ἐστίν, and not to repeat θεός. Lit. *Or does God belong to the Jews only?* So in the sentences following, *Does he not belong to the Gentiles also?* *Yes, to the Gentiles also.* — οὐχὶ anticipates an affirmative answer. Paul could affirm this with confidence; as it was not only clearly stated in the prophets, but proved also by the conversion of many Gentiles already. We can hardly imagine how impressive these emphatic statements must have been at the time when they were written. — Ιούδαιον and θεόν may be correctly rendered either with, or without, the article. Win. p. 112, "Proper names do not require the article."

V. 30. εἰπεπ (strengthened for εἰ) εἰς ὁ θεός: *if indeed, if really God is one*; if the divine being is a unity (a cardinal doctrine of the Jews), then it follows, that the Gentiles must either have no God, — an absurdity, — or must be under the superintendence of this one God. Meyer and some others read here ἐπειπεπ, *since indeed*. The argument remains the same. From this principle of the unity of God, the apostle proceeds to make an additional statement of great importance, which follows as a natural conclusion from what precedes. — ὁς δικαιώσει κτέ.: *who will justify (account as righteous) the circumcision out of (as a result of) faith and the uncircumcision through faith (or through the faith).* The rel. ὁς may here, as often elsewhere, and as the Lat. *qui*, be resolved into a personal pron. and conjunc.: *and he* (so R. V.). περιτομήν and ἀκροβυστίαν (abstract for concrete) may be translated with the English article (omitted in Greek often with objects of which there is but one in existence, Win. § 19). — ἐκ, *out of*, denoting the source; διά, *through*, the way and means. There is danger, in reading this verse, of laying too much stress on the prepositions. They are not emphatic. Win. pp. 362, 411. The emphatic word in each clause is πίστεως: *τῆς* before the second πίστεως seems to point to the fact that the word had been just mentioned, and that *the faith* was the same in each case. It may further be noted that the fut. δικαιώσει affirms something that will be constantly realized.

V. 31. A very important statement, often forgotten, and sometimes thought to contradict other statements of Paul. The eternal validity of the law, in its spiritual character, in its righteous requirements, remains and must remain, while the character of God is unchanged and unchangeable; but the law, viewed as a system and as a means of salvation to the

sinner, was "made of none effect." Cf. vii. 4, x. 4, 2 Cor. iii. 7, 11, 13, 14, Gal. ii. 19, ch. iii., Col. ii. 14, Eph. ii. 15. — *νόμον*: emphat. posit.: *the law*, i. e. the Mosaic law, as in v. 28. — *οὖν*: *do we then*, etc. The apostle introduces thus a possible objection to his doctrine in v. 30. — *καταργοῦμεν*: cf. v. 3, note. — *ιστάνομεν* (*ιστάνω*, a late form = *ιστημι*): *we make to stand, we establish*.

CHAP. IV. — ABRAHAM accounted righteous (or justified) through faith.

Vv. 1–12. The apostle shows that Abraham was accounted righteous through faith and faith alone. — Vv. 13–16. In proof of this, the reader is reminded that the inheritance of the world, promised to Abraham and his seed, was given independently of the keeping of the law. — Vv. 17–22. The posterity, to whom this inheritance should belong, was itself the fruit of faith. — Vv. 23–25. This example of faith applied to all believers. Hence Abraham obtained through faith righteousness, inheritance, posterity; thus serving as an example of faith to us.

The effect of this argument on the mind of a pious Jew can hardly be estimated.

V. 1. *οὖν*: *then, therefore*; in view of the fact that we do not nullify, but establish, the law through faith. — *τι . . . εὑρηκέναι* (*εὑρίσκω*) *κατὰ σάρκα*; *What then shall we say that Abraham, our forefather, hath found according to the flesh?* i. e. through the flesh, by his own labor, his own works. Such is the logical arrangement and explanation of the majority of modern expositors. Many of the earlier commentators, however, connect *κατὰ σάρκα* with *τὸν προπ- ἡμῶν*, *our forefather according to the flesh* (so R. V.). W — H. omit *εὑρηκέναι*, and we should then translate, *What then shall we say of Abraham (or in respect to Ab.), our forefather according to the flesh?* The verse presents one of those critical questions which we cannot decide with certainty, not affecting materially the general argument.

V. 2. *εἰ γάρ κτέ.* The preceding question (with *εὑρηκέναι* expressed) implies a negative answer, thus, *What hath Abraham found by his own natural, unaided, strength?* or, *What hath Abraham our forefather according to the flesh found?* *Nothing.* *For if* etc. With *εὑρηκέναι* omitted, the force of *γάρ* is not so apparent. — *ἔχει καύχημα κτέ.*: *he hath occasion for glorying, for self-congratulation.* — *ἀλλ' οὐ πρὸς θεόν*: *but (he has) not (occasion for glorying) towards God (only towards himself).* It was not the grace of God through which he was accounted righteous; but this result was attained by his own works (*ἐξ ἑργῶν*).

V. 3. **τι γὰρ κτέ.** (But the supposition of v. 2 is not to be entertained.) *For what saith etc.* Such a supposition contradicts the express declaration of Scripture. The logical connection of these three verses is by no means beyond question. The above is the view of the Greek interpreters Chrys., Theod., Theophyl.; and is adopted by Thol., Meyer, et al. As Meyer remarks, it is true to the context and the meaning of the words. — **ἐπιστευσεν** (placed first for emphasis) **εἰς κτέ.** *And Abraham believed (had faith in) God, and it (his faith, or the fact that he had faith, **τὸ πιστεῦσαι**) was reckoned to him for righteousness.* Cf. Gal. iii. 6, note; James ii. 23. In all three places, the citation is made (with a slight variation) from the LXX. In the Hebrew, it reads (Gen. xv. 6), *And he believed in the Lord; and he counted it to him for righteousness.* — **ἔλογισθη** (*λογίζομαι*, to count, to reckon) **αὐτῷ**: *it was reckoned to him.* Meyer cites with approval the note of Erasmus: *quod re persolutum non est, sed tamen ex imputantis benignitate pro soluto habetur: that which is not in fact paid, but yet, from the goodness of the person imputing it, is held for paid.* — **εἰς** (denoting result) **δικαιοσύνην.** Abraham's faith was reckoned to him as leading into that state denoted by **δικαιοσύνην.** It may be rendered into English *for righteousness*; but this fails to present the exact conception of the Greek.

Vv. 4, 5. **τῷ δὲ ἐργαζομένῳ**: *now to him that worketh*, i. e. to him whose characteristic is **τὰ ἔργα**. — **ό μισθός**, *the reward, wages, pay.* — **κατὰ χάριν . . . κατὰ δόθελημα** (both expressions are emphatic): *according to favor, according to obligation.* The pay is not reckoned as a matter of favor, but as a thing due to the laborer, a debt. — **τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ κτέ,** *while to him who does not work, but directs and rests his faith upon etc.;* i. e. to the one whose characteristic is not **ἔργα**, but **πίστις.** — **τὸν δικαιοῦντα τὸν ἀσεβήν,** *the one who accounts the ungodly as righteous.* These two verses are a confirmation and an explanation of v. 3.

Vv. 6-8. Agreement of this doctrine with the words of David (who in the mind of the Jew was scarcely second in authority to Abraham). — **καθάπερ** (*κατά. ἡ, πέρ enclit.*): *according as, even as.* The rendering of Godet, *précisément comme, precisely as*, seems too emphatic. — **τὸν μακαρισμόν**: deriv. fr. **μακαρίζω**, *to pronounce happy, to congratulate.* The ending **-μός** implies action. Hence, the word means, not properly *happiness* (**μακαρίστης** or **μακαρία**), but *the act of pronouncing happy, the declaration of blessedness, the congratulation, Glücklichserzung* (Meyer). With **λέγει**, lit. *speaks or expresses, the congratulation of the man etc.*; nearly equivalent to *saying, congratulates the man etc.* — **μακάριοι**, sc. **εἰστιν**, *blessed (are they).* — **ὅν (οἱ, οἱ, οἱ) w. αἱ ἀνομίαι**, *whose iniquities.* Note that the citation is from the LXX. — **ἀφέθησαν** (**ἀφίημι, ἀπό, ἤημι**): *(were and)*

are remitted. Cf. *ἀφεσις*, *remission*. — *ἐπεκαλύφθησαν* (*ἐπί*, *υπό*; and *καλύπτω*, *to cover*): are covered over, are covered completely. Note the use of the aorist in these two verbs. So rendered in R. V. The critical scholar will do well to observe habitually whether Winer's view of the aorist in the N. T., or that of Buttmann, seems the more correct. — *μακάριος* . . . *ἀμαρτίαν*, *Blessed is the man whose sin the Lord will in no wise take into the account, will certainly not reckon*. In place of *οὐ* (gen. w. *ἀμαρτίαν*, the reading of Tisch. and W. — II.), many editors read *ῳ*, *to whom*, etc. (dat. w. *λογίσ-*). The intens. negation, *οὐ μή* w. subjunc. aor., sometimes w. fut. indic., is particularly frequent in the N. T. Note that the difference in form bet. the aor. subjunc. and fut. indic. is so slight that they might easily be interchanged.

Vv. 9, 10. *οὖν*, *therefore, then*. After referring in vv. 3-5 to the manner in which Abraham was accounted righteous, and in vv. 6-8 to the testimony of David, Paul now introduces with *οὖν* a most important inquiry. — *ὁ μακ-* . . . *οὗτος*, sc. *ἐστίν*. *This declaration of blessedness, therefore, does it apply to, is it pronounced upon etc.* Some understand here *λέγεται*; but *λέγεται* is very rarely, if ever, found w. *ἐπί* and acc., which means, *upon* with the notion of motion or of extent; i. e. *directed upon* or *extending over*. — *γάρ*. No answer to the preceding question is expressed, but it is readily understood; i. e. *upon the uncircumcision also; for we say*; thus resuming the statement in v. 3. The plur., *we say*, assumes the consent of the reader. The thought, *ἐπίστευσεν* . . . *τῷ θεῷ*, is here contained in the one word *ἡ πίστις*, *his faith*; the article here as often used for an unemphatic possessive pronoun. — *πῶς οὖν ἐλογίσθη*; *The fact that his faith was thus reckoned is supposed to be conceded.* The question now arises, *how, in what circumstances?* A point of great importance to the Jewish mind is here presented, and is emphasized by the form of statement; first, by a direct question; then, by a direct and unequivocal answer. — *ὅντι*: sc. *αὐτῷ ἐλογίσθη*: *(was it reckoned to him) being in, while he was in circumcision, or etc.* — *οὐκ*, sc. *ὅντι, not* *(when he was) in etc.*

V. 11. Meyer would separate this v. from the preceding only by a comma. *καὶ, and*, “in consequence of the justification thus obtained,” Godet. — *σημεῖον* . . . *περιτομῆς* (gen. of apposition, Win. § 59, 8, a; gen. of designation or description, Meyer, Hall., Butt.): *he received (the) sign of circumcision*. — *σφραγίδα* (appos. w. *σημεῖον*) *κτέ.*: *a seal (an outward sign, cf. 1 Cor. ix. 2) of the righteousness of the faith (which he had while he was) in uncircumcision*. — *τῆς* . . . *ἀκροβ-* naturally from its position goes w. *πλοτεως*. — *εἰς τὸ εἶναι κτέ.*: a const. frequent in Paul's epistles, to denote purpose or result; here purpose: *that he might be (the) father of etc. αὐτὸν*, subj. of *εἶναι*; *πατέρα*, pred. The subj. of the infin. directly after it, instead of before it, is especially frequent in N. T. — *τῶν*

πίστευόντων δι' ἀκροβυστίας: *of those who have faith while in uncircumcision.* διὰ w. gen., cf. note ii. 27. — εἰς τὸ λογίον . . . δικαιοσύνη: same const. as above; δικαιο- subj. of infin.: *that righteousness might be reckoned to them.* An important addition to the preceding statement, and not to be viewed as parenthetical.

V. 12. Bear in mind εἰς τὸ εἶναι αὐτὸν, above. — **πατέρα περιτομῆς**: *father of circumcision* (abstract for concrete, father of persons circumcised; without the article, because some of the class, not all, are meant). — **τοῖς οὐκ . . . ἀλλὰ καὶ τοῖς κτέ.**: lit. following nearly the order of the Greek, *to those not of circumcision only, but also to those who walk in the steps etc.*; i. e. to those who have not the outward sign only, but also to those who walk etc.; two characteristics of one and the same class of persons. The article *τοῖς*, repeated before *στοιχοῦσιν*, has occasioned some grammatical difficulty; yet the great majority of commentators are agreed that this clause adds another, and most important, characteristic of the one class of persons. — **τοῖς ἔχνεσιν**: *in the steps*: dat. of place, Win. p. 219; dat. of manner, Butt. p. 184; cf. *πνεύματι*, Gal. v. 16 and 25. The latter designation (dat. of manner) seems preferable. — **τῆς ἐν ἀκροβυστίᾳ πίστεως κτέ.**: Greek order, *of the in uncircumcision faith of our father etc.*

V. 13. Confirmation of the preceding from εἰς τὸ εἶναι αὐτὸν κτέ., that he should be the father of all who have faith, both Gentiles and Jews. — **διὰ νόμου . . . διὰ δικαιοσύνης πίστεως**: *through the law . . . through the righteousness of faith*: διὰ, *through*, i. e. the means. In a different sense in v. 11. — **ἡ ἐπαγγελία**. It is usual to understand ἐγένετο. Meyer prefers ἐστίν, as in v. 9, w. *μακαρισμός*. In either case, the statement would be logical in the connection. *For not through the law was the promise made etc.*; or, *is the promise etc., viewed as a permanent and present fact*. — **τὸ κληρονόμον . . . κόσμου**: *that he should be heir of the world*, explanatory of **ἡ ἐπαγγελία**. Precisely what is meant by *heir of the world*, has been much discussed. Perhaps it is best explained by the promise, *in thee shall all families of the earth be blessed*, Gen. xii. 3. “It implies the universality of the divine intention.” Shedd.

V. 14. **εἰ γὰρ οἱ ἐκ νόμου (sc. εἰσὶ) κληρονόμοι**: simple supposition; “implying nothing as to the fulfilment of the condition,” Good. *For if those who are of the law (are) heirs etc.* — **κεκένωται (κενών) . . . κατέργηται (καταργέω)**: *faith has been made void (empty) and the promise has been made of none effect (ἀργός, idle, inoperative, null).* — The word *law*, *νόμος*, is to be understood of the Mosaic law as a system; not “the moral law” in distinction from “the ceremonial law,” — a distinction too frequently made in modern times, and one that often obscures, or distorts, the argument of Paul.

V. 15. γάρ introduces the confirmation of *κεκένωται κτέ.*, faith has been made void and the promise has been made of none effect; because the law, as opposed to these, effects, brings about, an opposite result; namely, ὀργήν, *wrath*, i. e. the divine wrath. — οὐ δὲ . . . παράβασις: *but where the law does not exist, there is not even transgression (of it);* a very simple and self-evident proposition. There is in this case no specific transgression of the law, so as to work the divine wrath. We understand νόμος here again (as in all this argument) to mean the Mosaic law. Observe the apostle says οὐ δὲ παράβασις. He does not and could not say οὐ δὲ ἀμαρτία. That would contradict what he so distinctly affirms elsewhere. Cf. V. 13. He simply affirms again the fact, that he who has faith, not being under the law, is under another and totally different system. This prepares him for the conclusion in the next verse.

The above seems to us the simplest and most natural interpretation of this verse. If by νόμος after ἔστιν we understand *law* in the widest sense, the explanation is difficult, the argument ceases to be clear and connected, and it makes the writer guilty of employing the same word νόμος in the same sentence in two widely different senses. Instead of οὐ δέ, many commentators read here οὐ γάρ. The argument remains the same, but is not so clear.

V. 16. διὰ τοῦτο: *on this account; because the law works wrath and can do nothing besides.* Note the striking brevity and force of the Greek: *on this account, of faith, in order that according to grace.* Meyer understands κληρονόμοι εἰστίν after διὰ τοῦτο, and κληρονόμοι θσιν after ἵνα: *on this account (they are heirs) as a result of faith, in order that (they may be heirs) according to grace.* Others supply other phrases, but with the same general force. — ἵνα κατὰ χάριν: *the divine purpose in accepting them as heirs by faith, that it may be according to grace; not as a reward (μισθός), but (δωρέαν) as a gift.* — εἰς τὸ εἶναι (the end in view in all this) βεβαίαν (predicate posit.) τὴν ἐπαγγελίαν (subj. of εἶναι): *to the end that the promise may be sure, firm, secure.* — οὐ τῷ . . . μόνον ἀλλὰ καὶ τῷ . . . Ἀβραάμ (added to παντὶ τῷ σπέρματι for emphasis and to remove all possibility of doubt as to the meaning): *not to that (seed) which is of the law only, but also to that which is of the faith of Abraham.* The first of these clauses would include the believing Jews; the second, all believers, all who have the faith of Abraham, even though not his lineal descendants. — ὁς ἡμῶν: *who is the father of us all, i. e. of all who have faith.*

V. 17. καθὼς . . . τίθεικά σε: *as it has been written, I have made thee the father etc.* : θτι before the oratio recta not rendered. Cited from the LXX, Gen. xvii. 5. — κατέναντι . . . θεοῦ: *to be closely connected in thought w. θσ . . . ἡμῶν, from which it is separated by a parenthetical*

clause. *θεοῦ*, antecedent incorporated in the relative clause, may be resolved thus: *κατέναντι τοῦ θεοῦ κατέναντι οὗ ἐπίστευσεν*: before the God before whom he exercised faith. — *τοῦ ζωοποιούντος τοὺς νεκρούς καὶ καλοῦντος κτέ.*: who makes alive, quickens, the dead, and calls the things not existing, as if existing; — words carefully chosen and strictly applicable; the first clause to Abraham himself and Sarah, the second to their descendants. That which follows makes this application sufficiently clear. Different meanings have been attached to *καλοῦντος*, who calls: (1) who commands, utters his command respecting; so Meyer, Hodge, et al.: (2) who utters his creative command respecting; so Thol., Stuart, Shedd, and most expositors: (3) who names, speaks of; so Alf. The last is the most common meaning of *καλεῖν*, and certainly makes good sense. The classical scholar will note here the neg. *μή* where he would expect *οὐ*. The encroachments of *μή* on *οὐ* in the later Greek are very perceptible in the N. T.

V. 18. *ὅς*: same anteced. as *ὅς* in v. 17, i. e. 'Αβραάμ. — *παρά* w. acc., contrary to; *ἐπί* w. dat., *υπόν*, resting upon: so in classic Greek. — *εἰς τὸ γενέσθαι αὐτὸν κτέ.*: here with the ordinary teleological force of this const. in N. T.: had faith, exercised faith (*ἐπίστευσεν*), to the end that he might become etc. — *κατὰ τὸ εἰρημένον*: connect w. *γενέσθαι* in thought: that he might become . . . according to etc. — *οὕτως*, thus, so, i. e. as the stars for number, Gen. xv. 5; an exact citation of the words in the LXX.

V. 19. Note the omission of *οὐ* before *κατενόησεν*: and not being weak in faith (i. e. with a strong faith), he considered etc. — *τὸ ἑαυτοῦ σῶμα*. Note the reflexive *ἑαυτοῦ*, which is so rare in N. T.; used here with some emphasis. — *νεκρωμένον* (*νεκρός*, to make *νεκρός*): made dead, deadened, with respect to generative power; in the same sense *τὴν νέκρωσιν*, the deadness. It appears that this restored generative force continued after the death of Sarah, according to Gen. xxv. 1 ff. — *ἐκατοντάέτης που* (somewhere near, about) *ὑπάρχων* (note the frequency of *ὑπάρχω* in N. T., nearly = *εἰμί*): being about etc.; or the particip. w. concessive meaning, though he was about etc.

Vv. 20, 21, 22. *εἰς δὲ . . . οὐ διεκρίθη* (*δια-κρίνω*) *τῇ ἀπιστίᾳ*: a continuation of the thought in v. 19, not with a weak faith did he regard his own body . . . and looking into the promise of God, he did not waver (did not doubt) through the lack of faith. — *ἐνδυναμώθη* (*ἐν δυναμώω*): was made strong in etc. — *πληροφορηθεὶς* (*πληρο-φορέω*): being fully assured. — *ὅτι δὲ ἐπήγγελται* (*ἐπαγγέλλω*) . . . *ποιῆσαι*: that what he has promised he is able (powerful) to perform also: stated as a general truth, as something which is always true. — *διὸ καὶ ἐλογίσθη* (*λογίζομαι*) *αὐτῷ εἰς δικαιοσύνην*: wherefore it was reckoned also to (or for) him (as leading) into righteous-

ness. The *καὶ* is not without force. He exhibited remarkable faith in God's promise, *wherefore it was reckoned also* : — first the fact of his faith, then the result also is stated.

Vv. 23-25. Application of all this to Christians. — οὐκ ἐγράφη (*γράφω*) : subj., the clause διὰ ἀλογίσθη αὐτῷ: and the fact that it (his faith) was reckoned to him (for righteousness) was not written (was not recorded) on account of him alone. — οἷς (relates directly to *ἡμᾶς*) μέλλει λογίζεσθαι: to whom it is about to be reckoned. — τοῖς πιστεύουσιν (in appos. w. οἷς) ἐπὶ τὸν κτέ.: who rest our faith upon etc.; or, if we rest our faith upon; or, since we rest etc. The participle may be viewed as expressing simply the relation of time, or condition, or cause. Each and all of these ideas would be suitable here. — ἐπὶ (cf. v. 5) τὸν ἐγέραντι . . . ἐκ νεκρῶν: upon him who raised Jesus our Lord from the dead. Note that the Christian is here represented as resting his faith on the same person on whom Abraham reposed faith; and also that the great, the prominent, fact on which his faith rests is the resurrection of our Lord. — διὰ (relates to *Ἰησοῦν*) παρεδόθη (*παραδίδωμι*) διὰ τὰ κτέ.: who was delivered up on account of (or because of) etc. — ἡγέρθη (*ἐγείρω*) διὰ τὴν δικαίωσιν ἡμῶν: was raised on account of (i. e. for the purpose of) our justification. δικαίωσις occurs in the N. T. only here and in ch. v. 18. The ending -σις denotes commonly, in nouns derived from verbs, the *acting* or *doing* of that which the verb signifies: δικαίωσις, the *act* of δικαιῶ, the *act* of *accounting righteous*. διὰ w. the acc. denotes either the moving or the final cause: διὰ τὰ παραπτώματα, *because of our trespasses*; διὰ τὴν δικαίωσιν ἡμῶν, *for the purpose of our justification*, i. e. *to bring about the act of accounting us righteous*.

Observe how much of the gospel is contained in this one verse.

CHAP. V. — After dwelling thus far on the subject of *righteousness by faith* (*δικαιοσύνη ἐκ πίστεως*), — its necessity (i. 18-iii. 20), its nature (iii. 2-30), its relation to the law (iii. 31-iv. 25). — Paul now presents the certainty of final salvation to those who have faith (v. 1-11), and makes an extended comparison of this salvation with the ruin through Adam (v. 12-19), which had been, and must be, even aggravated by the law (v. 20, 21).

V. 1. Δικαιωθέντες (emphat. position; stands in close connection w. τὴν δικαίωσιν) . . . ἐκ πίστεως: accounted righteous by faith. This is viewed as an accomplished fact. — οὖν, *wherefore*; a conclusion from the argument iii. 21 to iv. 25. — εἰρήνην ἔχωμεν: the reading of Tisch., and W — H.; *let us have peace*. We cannot possibly adopt this. The statement of the fact seems the only suitable idea in the connection. The transcriber seems here and in other places in the N. T. to have confounded *ο* and *ω*. This might easily be done, as the two letters were

probably not distinguished in pronunciation when the earliest MSS. now extant were written. We translate therefore, *we have peace*. So the great body of scholars understand it, — Alf., Meyer, Godet, Hodge, Lange, Thol., Stuart, Shedd, et al. — **πρὸς τὸν θεόν**: English idiom, *with God*; strictly, in the Greek idiom, *toward God, in relation to God*. Though we may have anything but peace in our worldly relations, *toward God* all is peace. — **διὰ κτέ.**, *through* etc., the means by which this is brought about.

V. 2. **δι’ οὐ καὶ . . . ἐσχήκαμεν** (*ἐχω*): *through whom also we have had*. **καὶ** is usu. joined thus w. **δι’ οὐ**. — **τὴν προσαγωγὴν . . . εἰς ιτέ.**: *access by faith into* etc., or *our access by faith into* etc. (the article signifying something well known; or used as an unemphatic possessive pronoun). — **τὴν χάριν . . . ἐστήκαμεν** (perf. in form, pres. in meaning, fr. *ἴστημι*): *this grace in which we stand*. Connect **εἰς τὴν χάριν ταῦτην** in thought w. **τὴν προσαγωγὴν**: *access (or our access) into this grace* (i. e. into this gracious state or condition); **τῇ πίστει**, dat. of manner or means. — **καυχώμεθα** (*καυχάσματι*) is in form either indic. or subjunc. We view it as indic. It is generally in the N. T. translated, *to glory*. If we render it, *to rejoice*, we should bear in mind that it expresses a triumphant, an exultant, joy. — **ἐπ’ ἐλπίδι**: Eng. idiom, *in hope*; Gr. idiom, *upon hope*, as the foundation of our exultant joy. — **τῆς δόξης** (objective gen.) **τοῦ θεοῦ**: *upon hope of (sharing) the glory of God*. Connect this w. **δι’ οὐ** above: *through whom we have triumphant joy, founded upon the hope of sharing the glory of God*. All this joy and hope can come only through Christ.

Vv. 3, 4. **οὐ μόνον δέ**: sc. **καυχώμεθα** **ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ**. — **καυχώμεθα ἐν ταῖς θλίψεσιν**: *we glory in afflictions (or tribulations)*. **ἐν** here, not in the sense *in the midst of*, but *in*, as denoting the sphere, the matter, the ground, of the glorying. **θλίψις** occurs often in the N. T., and is rendered by several different words; usu. *tribulation* or *affliction* (these two with about equal frequency). — **ὑπομονήν** (*ὑπο-μένω*): *a remaining under, endurance, fortitude* (*Ausdauer*, Meyer; *la constance*, Godet). — **δοκιμήν**: *a testing, proving*; usu. w. the collateral idea of *approval* (cf. *δόκιμος*, *approved*): *probation*, R. V.; *approval*, Alf., Lange; *approbation*, Stuart; *experience*, Shedd. We prefer the word *approval*. — **ἐλπίδα**: *hope*, specially the hope mentioned in v. 2, **τῆς δόξης τοῦ θεοῦ**. How many Christians have learned that they have arrived at the fulness of a glorious hope through affliction!

V. 5. **ἡ δὲ ἐλπὶς οὐ κατασχύνει**: *and hope (the hope here described) maketh not ashamed*, does not disappoint. And this is the only hope that never does disappoint and make ashamed. The verb in the pres. tense expresses a general truth, that which is always true, in all time, or without regard to time. — **ὅτι** introduces the reason of the foregoing state-

ment: because the divine love has been poured out (ἐκκέχυται, fr. ἐκχέω) in our hearts through the Holy Spirit which has been given to us. Where this love fills the heart, the Christian's hope never makes ashamed. ή ἀγάπη τοῦ θεοῦ may mean our love for God (objective gen.), or God's love for us (subjective gen.), or it may include both ideas at once. The second, God's love for us, is perhaps the most prominent thought (cf. V. 8), but should not exclude the other. The one does not exist in the heart without the other. Note the word ἐκκέχυται, — an expressive metaphor, denoting abundance, fulness. — διά w. gen.: the regular const. in the N. T. to denote the mediatorial agency of Christ and of the Spirit.

V. 6. οὐτι is not to be connected w. Χριστὸς . . . ἀπέθανεν, but should be viewed as repeated, perhaps with emphasis, after ἀσθενῶν, and should be rendered but once, i. e. after ἀσθενῶν. W — H. read here εἰ γέ, since. — γάρ, for, introduces the proof of God's love, as affirmed in v. 5. The sense is the same, if we read with W — H. εἰ γέ, since. — ὅντων . . . οὐτι: while we were yet without strength (ἀσθενῶν, gen. pl., fr. ἀσθενής, a priv. and σθένος, strength): with no ability to help ourselves, — a fact which the philosophical and religious systems of Asia and of Greece had failed to recognize or suitably to emphasize. — κατὰ καιρόν: according to a fitting time, in due season. When this fitting time had arrived in the affairs of the world, God alone could judge. With this expression, cf. Eph. i. 10, εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν; also 2 Cor. vi. 2, καιρῷ δεκτῷ. — ὑπὲρ ἀσεβῶν: in behalf of etc. The question has been much discussed whether Christ died instead of, in place of, as well as in behalf of. It is true that ὑπέρ is the ordinary preposition used in this connection, and that ἀντὶ is never used thus; yet the idea of substitution is distinctly expressed in Matt. xx. 28, and Mark x. 45, λύτρον ἀντὶ πολλῶν; also in ἀντίλυτρον ὑπὲρ πάντων, 1 Tim. ii. 6; also in the idea that Christ gave himself as a sacrifice to God, Eph. v. 2; that he was a propitiation, Rom. iii. 25, 1 John ii. 2, iv. 10. — ἀσεβῶν (ἀσεβής, fr. a priv. and σέβομαι, to revere, to reverence, ungodly). He died for those who were not only weak and unable to help themselves, but also without reverence towards him, impious. This presents the divine love in a most striking light. The writer dwells on the thought and amplifies it in vv. 7, 8.

V. 7. “To set forth in a light altogether exceptional the character of the love attested to humanity in this death of Christ, the apostle compares the conduct of God in this circumstance with the most noble and the rarest proofs of devotion which the history of the human race presents, and makes us measure the distance which still separates these acts of heroism from the divine sacrifice.” (Godet.) This illustrative characterizing (erläuternde Charakterisirung, Meyer) of the divine love, in dying ὑπὲρ ἀσεβῶν, is introduced by γάρ . . . γάρ epexegetic. (See L. and Sc.;

also Robinson.) Perhaps the force of *γάρ* may be better appreciated by dwelling on the preceding statement and repeating it, somewhat in this way: This death of Christ for ungodly men was an act altogether unexampled; *for scarcely in behalf of a righteous man will one die; for in behalf of the good man perchance one even dares to die.* According to Meyer, also Chrys., Theod., Theophyl., Calvin, Beza, et al., no contrast is made between *δικαίου* and *τοῦ ἀγαθοῦ*, but both are contrasted with *ἀσεβῶν*. The first sentence begins with *μόλις*, *scarcely*; the second admits the possibility; then comes the amazing contrast in v. 8. According to Jerome, Erasm., Luther, Melanch., both *δικαίου* and *ἀγαθοῦ* are neuter (*pro re justa; um des Rechtes willen, um etwas Gutes willen*). The prevailing interpretation now is to understand both as masc.; to take *δικαίου* in the usual sense, *righteous* or *just*, i. e. *a strictly righteous man*; and *τοῦ ἀγαθοῦ* in the sense, *the good man, the benefactor* (the man who has been kind and has actually conferred favors). This interpretation does no violence to the meaning of the words, and seems altogether the most simple, natural, and forcible. So Alf., Godet, De Wette, Thol., Olsh., Stuart, Hodge, Schaff, Shedd, et al. The emphat. posit. of *ὑπὲρ τοῦ ἀγαθοῦ* strongly favors this interpretation.

V. 8. The great contrast to human devotion and love. — *συνίστησιν*: pres. tense, indicating what is ever true, — *τὴν ἑαυτοῦ ἀγάπην*: *his own love*. The classical scholar will note here the emphatic word *ἑαυτοῦ*. — *αἱ ήμᾶς*: belongs, says Meyer, w. *συνίστησιν*. Why? Why with *συνίστησιν* rather than with *τὴν . . . ἀγάπην*? Why not with the whole clause, as the order of the words indicates? — *ὅτι*: *in that, in view of the fact that, seeing that*. — *Ἐτι . . . ήμῶν*: *while we were yet sinners*: more direct and personal in its application to us than *ὑπὲρ ἀσεβῶν*, v. 6. Note how closely the conceptions *ὁ Θεός* and *Χριστός* are united in this great transaction; how completely the oneness, and yet the distinctness, of the two are presented.

V. 9. *πολλῷ οὖν μᾶλλον*: *much more then*. If God exhibited his love towards us in so remarkable a manner while we were yet sinners, much more, for a much stronger reason etc. If the greater exhibition of love has already actually been made, with how much more certainty may we expect the lesser; — the argument *a fortiori*. — *δικαιωθέντες*: *made or accounted δικαιοι, righteous*. — *νῦν*: *now*, in contrast with our former condition. — *ἐν τῷ αἵματι αὐτοῦ*: *in his blood*, — connect in idea both with what precedes and with what follows. — *σωθησόμεθα* (*σώζω*) . . . *ἀπὸ τῆς δοργῆς*: *we shall be saved from the wrath*, i. e. from the impending wrath of God against the ungodly. — *δι' αὐτοῦ*: *through him*, i. e. through the intercession of the risen and exalted Jesus. Cf. *ἐν τῷ ζῷῳ αὐτοῦ*, v. 10. Observe, both in this verse and in verse 1, the particip. *δικαιωθέντες* is in the aor. tense; denoting an accomplished fact, not a progressive work.

We who have faith have been accepted as righteous once for all. Our sanctification, expressed by *ἄγιος* and its derivatives, may be represented as progressive.

V. 10. The apostle dwells on the leading thought of the preceding verses, presenting it in a varied form. The thought is fundamental in Christianity. He labors to clinch the nail. — *ἐχθροί*, *enemies*, expresses both ideas, *hating* and *hated*. The latter seems to be more prominent here. The word *πολέμοι*, *public enemies*, so common in classic Greek, is not found in the N. T. — *κατηλλάγμεν* (*κατ-αλλάσσω*) *τῷ Θεῷ*: *we became reconciled to God*, i. e. our condition was changed (see L. and Sc. *ἀλλάσσω* and *καταλλάσσω*), and we entered into new relations, by virtue of which our enmity to God, and especially his enmity to us, were completely removed. — *διὰ τοῦ θαν-κτέ*. Note that the apostle does not say *through his Son*, through his life, or his teaching, or his faultless example, but *through the death of his Son*. — *καταλλαγέντες*: *being reconciled*, — an accomplished fact; the old relations of enmity having been changed for those which are entirely new. — *ἐν τῇ ζωῇ αὐτοῦ*: *in his life*; in the fact that he lives and intercedes, — a fuller expression of the thought contained in *δι’ αὐτοῦ*, v. 9.

V. 11. Yet another fact; another expression showing the fulness of the apostle's conception. — *οὐ μόνον δέ*: the grammatical const. is made simplest by understanding *καταλλαγέντες*, *and not only reconciled, but also rejoicing* etc. So Meyer, et al. Yet the majority of commentators understand *ἐσμέν* w. *καυχώμενοι*, and read thus: *and not only (so), not only is all this which has just been stated true, but we rejoice also* etc. See note on *καυχώμεθα*, v. 2. — *ἐν τῷ Θεῷ*: *in God*, in the assurance that he loves us, that we are accounted righteous, that we are reconciled to him and shall be saved, — the chief joy of the Christian, yet a joy unintelligible, impossible, to the unconverted man. This joy of the Christian can come only *διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*. — *νῦν*: *now*, at the present time. The reconciliation is not something merely in prospect, something hoped for, but a present possession and joy. In v. 9, *νῦν* is contrasted with a previous time; here with the future.

Vv. 12-19. — A comparison of the salvation in Christ with the ruin through Adam.

V. 12. *Διὰ τοῦτο*. Meyer understands this as a conclusion from verse 11. *Therefore*, i. e. from the fact that we have received through Christ the reconciliation, and the certainty of salvation. The majority understand it as a conclusion from the entire preceding argument of the chapter. — *ώσπερ* introduces a dependent sentence, which is not followed by a regularly constructed principal sentence. At what point the thought

of the principal sentence begins is not certain. Meyer compares the structure with Matt. xxv. 14, 1 Tim. i. 3, where the comparison only is formally expressed; that which is compared is left unexpressed. In the passage before us, he considers the thought of the principal sentence to begin with *ὅς ἐστιν τύπος τοῦ μέλλοντος* in verse 14. This is the view of Calvin, Thol., et al. The majority of commentators, however, view the structure as unfinished, and the sentence as begun anew in v. 18. So Godet, Stuart, Hodge, Schaff, Shedd, et al. — *δι' ἐνὸς ἀνθρώπου: through one man.* “Paul does not mean that sin entered the world by Adam, exclusive of Eve: by the man, in distinction from the woman. He employs the term ‘man’ as it is employed in Gen. v. 2, to denote the human species, which God created bi-sexual, in two individuals, male and female.” (Shedd). — *ἡ ἀμαρτία, ὁ θάνατος:* the generic article; *sin, death (natural and spiritual).* — *καὶ οὕτως εἰς πάντας . . . διῆλθεν:* lit. *and so death passed through into all men.* How all this took place is a question much discussed, and very differently answered by different schools of philosophers and theologians. The teachings of the Bible have mainly to do with the fact and the remedy. — *ἐφ' ὧ (for that, because;* the old interpretation, *in quo, in whom* (i. e. Adam), is now generally abandoned) *πάντες ἤμαρτον* (aor. of *ἀμαρτάνω*): *for that all sinned.* Observe it does not say, *by whom*, or *in whom* (meaning Adam), *all sinned.* This idea, so often associated with the expression, is not suggested by *ἐφ' ὧ (ἐπὶ ὧ)*. What, then, is the statement of the verse and the contrast which follows? Simply this: *Through one man, sin (with all its consequences) entered the world; through one also the remedy for sin.* The question, *how* the entire race became involved in the consequences of the one act of the one man, is not discussed by the apostle. The fact alone is affirmed. Godet well remarks: “In the revelation given to the apostle of the system of salvation, this mysterious connection was supposed, but not explained” (“supposé, mais non expliqué”). Is it necessary or profitable for us to go beyond what is revealed?

In respect to the grammatical structure of the sentence, we venture to make a suggestion. The verbs of the sentence, *εἰσῆλθεν, διῆλθεν, ἤμαρτον*, are all in the aorist tense. Now, if we view these aorists as *gnomic*, — a use which Winer indeed denies in N. T. Greek, but which Buttmann, rightly we think, affirms, — perhaps the thought of the verse may be expressed thus, as a general truth without regard to time: *Through one man sin enters the world: through sin, death; and so death enters into all men, because all sin.* We have thus a statement of the facts, and the sequence of those facts. For the force of the gnomic aorist, see Butt. N. Test. Gram. p. 201 ff.; Had. 707; Good. § 205. Cf. Buttmann’s view, p. 202, of the doctrinal statement in Rom. viii. 29, 30. As the *gnomic* aorist is freely interchanged with the present (Had.), may we not view

ἵμαρτον in iii. 23 as a general truth, — all sin, and come short of the glory of God?

V. 13. γάρ: and this is true (that death entered, and still enters, into all men; because all sinned, and still sin), *for* etc. The confirmatory fact is contained in vv. 13, 14. — ἄχρι . . . νόμου: until the (Mosaic) law; i. e. ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, from Adam to Moses. — ἀμαρτία ἦν (imperf., continued state) ἐν κόσμῳ: sin (introduced into the world by one man) was (continued) in the world. Note that ἀμαρτία, in v. 13, is without the article. Does this indicate that the conception of sin was less clearly defined during this period? κόσμῳ has nearly the force of a proper name, and hence is often without the article. Win. p. 123. — ἀμαρτία δὲ οὐκ ἐλλογεῖται (ἐλλογέομαι, ἐν, λόγος). This verb occurs nowhere else, except in a Greek inscription given by Boeckh. In Philemon v. 18, we find ἐλλαβγα, from ἐλλογῶ, same derivation. The root-meaning of ἐλλογεῖται seems to be clear, is reckoned (Alf.); is taken into account (wird in Rechnung gebracht, Meyer; cf. λογίζεται, iv. 4). With οὐκ, is not reckoned, is not taken into account, is not imputed (a less exact rendering). — μὴ ὅντος νόμου: when there is no law, or if there is no law. But the question arises, by whom is sin not taken into account? Some would answer, by the sinner himself. So Augustine, Ambrose, Luther, Melanchthon, Calvin, Beza, Stuart, Thol., et al. Meyer understands it, sin is not taken into account (for punishment, on the part of God; zur Bestrafung, und zwar von Gott). So Alf., De Wette, Beng., Olsh., et al. It is not difficult to view the statement in both ways: sin is not reckoned, is not taken into account (by the sinner), if there is no law; or, sin is not taken into account (for punishment on the part of God), is not imputed (to the sinner of God), when there is, or if there is, no law. May not both ideas be included in the general statement? Is it necessary to limit the thought entirely to either one of these aspects? We think not. The further question arises here, what is the meaning of νόμου in the last clause of the verse? Does it mean law in the widest sense? or does it mean here, as in ἄχρι νόμου, the Mosaic law? Meyer understands the latter, and translates it with the article, the law (das Gesetz). It is by many understood in the former sense, law, law in general.

V. 14. ἀλλά, yet (though sin is not taken into account). — ἐβασιλευστεν (emphat. posit.) ὁ θάντος, death reigned. — καὶ ἐπὶ τοὺς κτέν. (added to show the universality of the reign of death): even over those who had not sinned after the likeness of Adam's transgression (i. e. in the same manner in which Adam had sinned). — ἐπὶ τῷ ὅμοιώματι (cf. note i. 23) τῆς παραβάσεως (object. gen., Meyer; subject. gen., Hofm.: it may be viewed either way; cf. vi. 5). Though account was not taken of sin, yet death reigned over all, — a proof that sin was in the world. — μέχρι Μωϋσέως = ἄχρι νόμου. — ὁς ἐστιν τύπος κτέν: who is a type, a pattern etc. The German word

Vorbild is more expressive. — **τοῦ μέλλοντος**: of the one about to be, of the future (Adam): future, as viewed from the time of Adam; hence we may translate, *of him who was to come*.

V. 15. **ἀλλ' οὐχ . . . χάρισμα**: lit. but not as the fall (the fall-aside), so also the free gift. Though Adam and Christ stand, each at the head of a long line, related to each other as type and antitype, yet how different are the two *facta*, — the one the **παράπτωμα**, the other the **χάρισμα**. In v. 14 **παραβάσεως** is fr. **παραβάνω**, to transgress, to go aside; v. 15, **παράπτωμα**, fr. **παραπίπτω**, to fall aside. The ending **-μα**, in substantives derived from verbs, denotes the *result* of an action: **παράπτωμα**, the result of **παραπίπτω**; **χάρισμα**, the result of **χαρίζομαι**, to do or show a favor or kindness gratuitously; Lat. *gratificari*. The common logical order of a sentence would be, first **οὗτος** w. its member, then **ὅς** w. its member. Thus: *But the gracious gift is not like (so as) the fall*. Paul adopts the order in which each occurred, and presents each pointedly with a strong contrast. — **εἰ γὰρ κτέ.** (the two, the fall and the gracious gift, are not alike): *for if by the fall of the one the many died* (or, viewing **ἀπέθανον** as gnomic aor., *the many die*). — **πολλῷ μᾶλλον** cannot mean *much more* in number; that would be an impossibility. Does it, then, denote degree? Thus: *much more* (in degree or in quantity) *did the grace . . . abound*. So Erasm., Calvin, Beza, Alf., Godet (*le degré d'extension*), et al. We cannot adopt this view; but, instead of it, the more usual one, *much more*, — in the logical sense, “the logical *plus*,” *multo potius*, the argument *a fortiori*, *for a much stronger reason, much more signally*. So Chrys., Theodoret, Meyer, Hodge, Stuart, Lange, et al. — **ἡ χάρις τοῦ θεοῦ**: *the grace of God*, the source of the gift (**ἡ δωρεά**). **ἡ . . . ἡ** denotes that which is well known. — **ἐν χάριτι . . . Χριστοῦ**: *in (the) grace that of the one man Jesus Christ*. Does this clause describe **ἡ δωρεά**, or **ἐπερίσσευσεν**? It makes good sense viewed either way, and commentators are divided in opinion. Need we separate it in thought from either? May we not, as in so many similar instances, connect it with both subject and verb? — **οἱ πολλοί**, *the many*, the long line at the head of which stands the one man, the offender, Adam; **τοὺς πολλούς**, *the many*, the long line at the head of which stands the one man, the deliverer, Jesus Christ. How many, and who, are included in the **τοὺς πολλούς**, we learn from the important words, **οἱ . . . λαμβάνοντες**, in verse 17. — **εἰς τοὺς πολ-**: not simply *to*, or *unto*, but *into*, i. e. *into their hearts*.

V. 16. Another contrast. **τὸ δώρημα**, sc. **ἐστίν**. The sentence is the same in const. with the first part of v. 15, **οὐχ ὡς . . . οὗτος καὶ κτέ.**, except that **οὗτος καὶ** is omitted before **τὸ δώρημα**; and not, as through one having sinned, is the gift: **τὸ δώρημα**, the result of giving, the thing given: **τὸ χάρισμα**, the result of **χαρίζομαι**, the gracious gift: **δωρεά**, apparently synonymous w. **δῶρον**, the generic word for gift, Lat. *donum*. — **τὸ μὲν γὰρ**

κρίμα . . . τὸ δὲ χάρισμα κτέ. (Meyer understands ἐστίν): *for the judgment is (or proceeds, Godet τα) from one into condemnation, but the gracious gift from many trespasses (many instances of falling aside) into justification (into the result of δικαιώ, to account righteous).* The contrasted words are τὸ κρίμα . . . τὸ χάρισμα . . . ἐξ ἑνὸς . . . εἰς πολλῶν . . . εἰς κατάκριμα . . . εἰς δικαιώμα. It is a question whether ἑνὸς (after ἐξ) is masc. or neut.; usually viewed as masc., like δι' ἑνὸς ἀμαρτήσ-. Again, πολλῶν may be masc., *from the trespasses of many* (but is usu. viewed as neut.). It seems more natural to supply the same word (ἐστίν) w. διώρημα, κρίμα, χάρισμα: yet the latter part of the verse is often translated in the past tense, *the judgment came* etc.

V. 17. γάρ: (And these two contrasts in vv. 15, 16, are certainly true,) *for* etc. "If a feeble objective cause, without personal appropriation on the part of those interested, has been able to found a kingdom of death, for a much stronger reason one may be certain that an objective cause, more powerful still, and individually appropriated, will be capable of founding a glorious kingdom of life." (Godet.) — ἐβασιλεύειν, *reigned, became king* (Good. § 200, Note 5, (b); Had. 708): *βασιλεύσουσιν, will reign, will become kings.* — πολλῷ μᾶλλον: as in v. 15, the logical *plus*. — οἱ w. λαμβάνοντες: *those who receive*: pres. particip.: the statement of a most important general truth. There is no promise to any others than to *those who receive* etc. — τὴν περισσείαν corresponds to ἐπερισσευσεν, v. 15. — τῆς χάριτος: the article may be viewed as generic, *the abundance of grace*; or as denoting something well known, *the abundance of the grace*. We prefer the latter, *of the grace*: same idea, more briefly expressed, as ἡ χάρις τοῦ θεοῦ, verse 15. — τῆς δωρεᾶς, here defined by τῆς δικαιοσύνης, *of the gift of righteousness*; in v. 15, w. the article alone, *the (well known) gift*. Note that, to the believer, not only *the grace of God* is imparted, but also *righteousness* as a free gift; and both in overflowing abundance (τὴν περισσείαν). — ἐν ζωῇ, w. *βασιλεύσουσιν*. — διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ: *through the one Jesus Christ* (antithetical to διὰ τοῦ ἑνὸς above, *through the one not named, but well understood*).

An air of rapturous triumph pervades the closing part of this verse.

V. 18. See note on *ώσπερ*, v. 12. — ἄρα (postpos. in classic Greek) οὖν: a frequent combination in the style of Paul, but not elsewhere in N. T. *So then*: a conclusion from what precedes (ἄρα), and a resumption of the sentence which was begun in v. 12 (οὖν). The construction is the most condensed possible, the verb in both members being omitted. Grotius, Winer, Alf., Meyer, et al., supply only a verb (ἀπέβη, or ἐγένετο); yet the connection suggests something more, as in R. V., — *the judgment came . . . the free gift came*. So B. U., Hodge, Stuart, et al. Or we may here again put the statements in the form of general truths, which they undoubtedly are: thus, — *the judgment (τὸ κρίμα) comes . . . the free gift*

(τὸ χάρισμα) comes. — It is not certain whether ἐνός is better viewed as neut. or as masc., through one trespass (one instance of falling aside), or through the trespass of one. The former (through one trespass) is more probable; as the latter idea (through the trespass of one) is expressed in v. 17 w. the article, in the form τῷ τοῦ ἐνός παραπτώματι. — εἰς πάντας ἀνθρώπους. How shall we render this? If we say *to*, or *unto*, *all men*, in the sense *up to*, or *even to* (and no farther), this certainly is not the meaning. If we say *on*, or *upon*, *all men*, the general idea is correct; but this relation would be expressed more properly and exactly by ἐπί w. the acc. Why may we not render it, as we so often render εἰς w. the acc. denoting persons, *into the midst of*? The idea would be correct, and the exact force of the prep. would then be shown. — εἰς w. κατάκριμα and w. δικαίωσιν ζωῆς: the end in view, that into which the attention is directed, into which one is tending, and the result reached. If the sentence is viewed as a general truth, we may say, many are now moving forward into that which is indicated, and many have already reached the result. We may render the entire sentence thus: *So then, as through one trespass (the judgment comes) into the midst of all men (leading) into condemnation, so also through one act of righteousness (the free gift comes) into the midst of all men (leading) into justification of life.* The conditions under which the first and the last statements are fulfilled we learn elsewhere. The judgment enters into the midst of all men, leading them with certainty into condemnation, if no deliverer, no saviour, appears. The free gift enters into the midst of all men, leading them into justification of life if they receive the abundance of the grace and of the gift of righteousness (v. 17). Alas, that so many forget or reject this condition! — δικαίωσις. Cf. note, ch. iv. 25, εἰς δικ- ζωῆς, *into justification of life*, i. e. into the act of accounting (us) righteous, an act which assures (us) of life. δικαιώμα, the result of δικαιόω, cf. ch. ii. 26, i. 32. δικαιοσύνη is the abstract, *righteousness*, and occurs much oftener than either of these words. Cf. i. 17, note in fine print. — With our rendering of εἰς, cf. the Vulgate *in* w. the acc., not *in* w. the ablat., — thus: *in omnes homines, in condemnationem, in justificationem vitae.* So also the version of Wyclif: *in to alle men, in to condempnacioun, in to justifynge of liif.*

V. 19. A recapitulation and summing up of the whole argument, vv. 12-18. — γάρ, a confirmation particularly of v. 18. — ὥσπερ . . . οὐτως καὶ: unlike the ὥσπερ in v. 12, which has no correlative clause, we have here a complete sentence. — κατεστάθησαν (ι aor. pass.), κατασταθήσονται (fut. pass.), fr. καθίστημι: *became established, will become established.* In the one case, the certainty became determined in the very beginning of the race; in the other, it will be determined at the very end, when all the redeemed shall be gathered in. — οἱ πολλοί, . . . οἱ πολλοί: *the many . . . the many.* These words direct attention simply to the vast

multitude in each case. Who are included in the second *οἱ πολλοί* we learn in *οἱ . . . λαμβάνοντες*, v. 17.

“Two historic facts control the life of humanity,—the condemnation which kills and the justification which makes alive. These two grand facts rest upon two moral individual acts,—an act of *disobedience* and an act of *obedience*.” (Godet.)

Vv. 20, 21. The comparison of Adam and Christ is finished; but midway between the two, in this far-reaching view of the human race, stands the Mosaic system, the law. This is something which the apostle could not pass over in silence. What position does it occupy in the religious history of mankind? This is the point before us. — *νόμος, the law*, often in N. T. without the article. Win. p. 123. — *παρειστῆλθεν* (*παρ-εισ-έρχομαι*): *came in by the side*. By the side of what? *τῇ ἀμαρτίᾳ*, *by the side of sin*, which was already in the world. — *ἵνα κτέ.* Does this mean, *in order that*, the purpose, the end in view, *telic*; or *so that*, the result, *ekbatic*? The former is the view generally held, and confirmed by the construction, *πλεονάση*, subjunc.: *in order that the trespass* (the one spoken of in all this paragraph, the original trespass, that of Adam) *might abound still more*, i. e. by the constant growth of trespasses added to it. *παράπτωμα* denotes an actual trespass of a given commandment, or *a falling aside* in the view of an express commandment, a particular sin. It is therefore a concrete noun. *ἀμαρτία, sin*, is either abstract, sin in general; or concrete, a particular sin. The statement here is: *The law came in by the side* (of the sin which was already in the world) *in order that the trespass* (that of Adam) *might abound still more* (by the constant addition to it of other trespasses; thus showing, in the providence and plan of God, the necessity of the one to come, and preparing the way for the Redeemer). — *οὐ δὲ κτέ.*: *but where sin abounded* (*ἐπλεόνασεν, was πλέον, more*), grace abounded over and above it (*ὑπερεπέρισσευσεν, was ὑπερ-περιστός, over and above abundant*). — *ἵνα w. βασιλεύσῃ*: *ώσπερ* correlative w. *οὗτος καὶ*: *ἡ ἀμαρτία, ἡ χάρις*, antithetical: *in order that, just as sin reigned* (became king) *in death* (*ἐν τῷ θανάτῳ, the realm in which sin was king*), *so also grace might reign through righteousness* (*leading*) *into life eternal through Jesus Christ our Lord*. *διὰ Ἰησοῦν . . . ἡμῶν* belongs w. the whole statement beginning w. *ἡ χάρις βασιλεύσῃ*. “These last words, *through Jesus Christ our Lord*, are the final echo of the comparison which has formed the subject of this passage.” (Godet.)

CHAP. VI.—CHAP. VIII.—Up to this point the topic has been, CHRIST OUR RIGHTEOUSNESS (*δικαιοσύνη*): in these three chapters the topic is, CHRIST OUR SANCTIFICATION (*άγιασμός*).

CHAP. VI.—vv. 1-14. Continuance in sin that grace may

abound is opposed to the idea of our fellowship with Christ, into which we were publicly introduced through our baptism. We are dead to sin and alive to Christ. — Vv. 15-23. The fact that we are no longer under law, but under Christ, gives us no freedom to sin.

V. 1. Τί οὖν ἐροῦμεν; *What then* (in view of what is said in ch. v. 20, 21) *shall we say?* — ἐπιμένωμεν: of the three readings, ἐπιμένομεν, pres. indic., ἐπιμενοῦμεν, fut. indic., and ἐπιμένωμεν, pres. subjunc., the last is best attested, and adopted generally by the most critical scholars. How then shall we understand it? As deliberative subjunc., *may we remain* etc.; or as hortatory, (*shall we say*) *let us remain* etc.? The former is usually preferred; the latter, however, is forcible, and is a much more frequent meaning of the 1st pers. plur. subjunc. — τῇ ἀμαρτίᾳ: dat. of relation, a freq. const. in N. T.; to remain in sin, i. e. not to abandon sin. — ἵνα ἡ χάρις πλεονάσῃ: *in order that grace may abound, may become πλέον.* The entire question is naturally suggested by the last part of ch. v. 20.

V. 2. μὴ γένοιτο: cf. iii. 4, note. — οἵτινες: cf. i. 25, note: *we who, since we, in view of the fact that we etc.* The absurdity of remaining in sin is here strongly set forth. — ἀπεθάνομεν (*ἀποθνήσκω*) τῇ ἀμαρτίᾳ: dat. of relation, as above. — ζήσομεν (*ζάω*): the opposite of ἀπεθάνομεν: hence preferred here to the fut. of ἐπιμένω: *ἐν αὐτῇ, in it, in the midst of it* (not simply the dat., in relation to it). The acceptance of Christ as our Lord implies a death to our former master. Our relations are all completely changed, and we cannot at the same time serve two masters. *How shall we longer etc., implies the impossibility.*

V. 3. ή: *or* (if you do not acknowledge the fact of your death to sin). — ἀγνοεῖτε δτι: *are you ignorant that etc.* An appeal to their knowledge. It implies that they already understood the moral significance of the ordinance of baptism. — δοι . . . Ἰησοῦν: *all we who were baptized into Christ Jesus* (i. e. into an acknowledgment of Christ as our Lord, our Redeemer, our future Judge). — εἰς τὸν θάνατον κτέ., *were baptized into his death* (i. e. into a recognition of his death, with all that it signified). “The act of faith implied and expressed in baptism, is receiving Christ as our *sanctification as well as our righteousness.*” (Hodge.)

V. 4. συνετάφημεν (*συν-θάπτω*) . . . αὐτῷ: *we were buried therefore with him.* — διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον: *through the baptism into his death* (a repetition in a substantive form of the clause, *we were baptized into his death*), presented as the means by which, or the manner in which, we were buried. — ἵνα . . . περιπατήσωμεν: *(all this took place) to the end that . . . we may walk etc.* — ὥσπερ ἡγέρθη (*ἐγείρω*) Χριστὸς . . . οὕτως καὶ ἡμεῖς κτέ., *as Christ was raised from the dead . . . so we also etc.* — διὰ τῆς δόξης τοῦ πατρός: *through the glory of the Father.* ή δόξα, spoken of

God, may mean "the sum of all his perfections, or any one perfection specially manifested" (Hodge). In other passages, Christ is said to have been raised by the *power* of God (διὰ τῆς δυνάμεως, ἐκ δυνάμεως), 1 Cor. vi. 14, 2 Cor. xiii. 4: *through the glory of the Father*, naturally means through the glorious exhibition of his power. — ἐν καινότητι ζωῆς: *in newness* (the emphasis is on this word) *of life* (i. e. manner of life). Cf. 2 Cor. v. 17, εἰ τις ἐν Χριστῷ, καινὴ κτίσις κτέ.

V. 5. εἰ γάρ σύμφυτοι κτέ.: *For* (a confirmation of what has just been said) *if we have become grown together* (united as if by growth) *with the likeness of his death* (so Chrys., Calvin, Thol., Olsh., De Wette, Meyer, Alf., Hodge, Shedd, et al.); or *grown together with (him) by the likeness of his death* (so Erasm., Grot., Godet, et al.), *in the likeness*, or *in respect to the likeness* (Stuart, Lange). The first is the most exact rendering: σύμφυτοι (fr. σύν and φύω, not φυτεύω, *to plant*), *grown together*. — ἀλλὰ (emphasizes the conclusion) καὶ . . . ἐσόμεθα: *on the other hand* (or in turn) *we shall be also (united as by growth with the likeness) of his resurrection*. That this has no reference to the future resurrection of the body, but to our newness of life here on earth, is plain from v. 4.

V. 6. τοῦτο γινώσκοντες: *knowing this*. The particip. here suggests not simply time, but also cause: *since we know* (know by inward experience) *this*. τοῦτο here points to what directly follows. — ὁ παλαιὸς ἡμῶν ἄνθρωπος: *our old man* (*human being, human nature before our conversion*). — συνεσταυρώθη (*συσταυρώω*): *was crucified with (him)*. Cf. vv. 3, 4. All this indicates no slight, or imperceptible, or gradual, change of the entire character within. Paul's opinion of a genuine conversion is very clear and pronounced. — ἵνα καταργηθῇ (i aor. pass. subjunc., fr. καταργέω) κτέ., expresses the object, the end in view, of this crucifixion, *in order that the body of sin might become ἀργός, inoperative, powerless* ("annulled as far as regards activity and energy. The word occurs 25 times in Paul's epistles; elsewhere only in Luke xiii. 7, Heb. ii. 14. It does not appear to signify absolute *annihilation*, but as above." Alf.). τὸ σῶμα τῆς ἀμαρτίας, *the body of sin*, i. e. the body belonging to, controlled by, under the dominion of, sin; the sinful nature. Paul might have said τὸ σῶμα τῆς σαρκός (as in Colos. ii. 11), or simply ἡ σάρξ: but the notion of ἡ ἀμαρτία suits the connection better, and the metaphor in συνεσταυρώθη is more perfectly carried out by using τὸ σῶμα. — τοῦ μηκέτι δουλεύειν κτέ. (in close connection with the preceding clause), *to the end that we no longer serve sin* (continue as slaves to sin). The expression presents sin under the figure of a master.

V. 7. ὁ γάρ (a confirmation of τοῦ μηκέτι κτέ.) ἀποθανὼν κτέ.: *for he who died* (as above described) *has been accounted righteous* (and removed, separated) *from sin* (viewed as master). Through our death, and burial,

and resurrection to a new life, our allegiance to the old master is brought for ever to an end. We are now accounted *δικαιοι* (cf. ch. v. 1), and owe allegiance to another. This is all which the verse asserts. It does not assert that we are already *τέλειοι* (perfect).

Vv. 8, 9. *δέ*, continuative (*metabatic*), and, introduces in the same line another thought: *εἰ ἀπεθάνομεν . . . πιστεύομεν ἔτι κτέ.* — simple supposition, and here the supposition of that which is above given as a fact; *if we died with Christ* (cf. v. 2), *we have faith that we shall also live with him*, have life in connection with him (cf. Gal. ii. 20, *ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός*: Rom. viii. 1, 2, 10, etc., *ἐν Χριστῷ Ἰησοῦ*: *Χριστός ἐν ὑμῖν*), *live with him here in this world and hereafter*. — *εἰδότες* (particip. causal as well as temporal): *since we know*. Cf. *γινώσκοντες*, v. 6, *we have faith . . . since we know etc.* — *οὐκέτι ἀποθνήσκει . . . κυριεύει* (*κυριεύω*, to be *κύριος*): pres. st. fut., a general truth: *no longer dies . . . is no longer κύριος with respect to him, is no longer master over him* (verbs of ruling take the gen.).

V. 10. Confirmation of the preceding: *δὸς γὰρ ἀπέθανεν . . . δὲ οὐκέτι ζῇ*. In each clause, *δὲ* may be cognate accus.: *for the death that he died . . . but the life that he lives* (lit. *for what he died, or that which he died . . . what he lives, or that which he lives*); or *δὲ* may be accus. of specification, *as to what, as to the fact that*. The former as a grammatical explanation seems preferable. — *τῇ ἀμαρτίᾳ* (dat. of reference) *ἀπέθανεν ἐφάπαξ*: *he died in relation to sin once for all*. The question naturally arises, what can this mean? It certainly cannot mean that our Lord himself sinned. Yet he was in a world of sin, surrounded by it, and suffering from it, — who can tell how much? By his death all this was changed. Sin could no longer reach him after his death; so that it might be said, *he died to it, or in relation to it, he died to its power*. Other interpretations, as *he died to expiate sin, or he died to destroy its power*, though truthful ideas, seem to force the meaning of the dat. case. — *ζῇ τῷ Θεῷ* (again a dat. of reference or of relation): *he lives unto God*. This dat. and the preceding mutually aid in understanding each the other. Christ sustains no longer any such relation to sin as he sustained in this world. That relation is broken off; the relation to God remains unchangeable. This is all which the verse asserts. We are not to draw the conclusion that Christ did not, in one sense, live to God while in this world; but only that the former relation to sin is at an end; that the relation to God, in a new and exclusive sense, abides. Cf. John xvii. 1, 2, ff., for a fuller explanation of the relation which Christ now sustains to God.

V. 11. The application of v. 10, *οὕτως καὶ ὑμεῖς κτέ.*, *so do ye also* (in like manner with Christ) *consider (account, reckon) yourselves to be dead to sin (in relation to sin), but alive to God (in relation to God)*. All this can

be understood and realized only by the aid of the last and emphatic clause of the verse, *ἐν Χριστῷ Ἰησοῦ*, in *Christ Jesus*, as the element in which we have the new spiritual life. Since we live in him, we sustain the same relations that he sustains. — **λογίζεσθε** (imperat.), a frequent word in the writings of Paul. Cf. ch. iv., where it occurs 11 times.

V. 12. **Μή οὖν βασιλευέτω κτέ.:** *Therefore (thus accounting yourselves) let not sin reign (continue to reign as king).* No allegiance to sin can be acknowledged or allowed. — **ἐν τῷ . . . σώματι:** *in (the strict local meaning) your mortal body.* Though still in the body, which is subject to physical dissolution, reckon yourselves as dead to (the former master) sin and alive to God. Let the former master no longer continue as king (*βασιλεύς*). — **εἰς τὸ ὑπακούειν** (pres. infin. denoting continuance or habit) **κτέ.:** *so as to continue to obey its lusts (ἐπιθυμίας, inordinate and sinful appetites; αὐτοῦ refers to σώματι).*

V. 13. **μηδὲ παριστάνετε** (*παρ-ιστάνω = ιστημι*, pres. imperat., continued, habitual action) **τὰ μέλη ὑμῶν; and do not present your members.** — **ὅπλα**, (as) *weapons*, particularly military weapons, and those of the heavy-armed soldier, the hoplite: **ἀδικίας**, *belonging to injustice, unrighteousness*: **τῇ ἀμαρτίᾳ**, dat. of interest (dat. comm.), *unto sin, or for sin*. In choosing the word **ὅπλα**, the metaphor is carried out. Sin is presented in *βασιλευέτω* under the figure of a king. This king is carrying on a warfare against righteousness, and makes use of armor, **ὅπλα**. — **ἀλλὰ παραστήσατε** (i aor. act. imperat., fr. *παρίστημι*) **ἐαυτοὺς τῷ θεῷ:** *but present yourselves (as an accomplished fact, once for all) to God.* — **ώσει ἐκ νεκρῶν λόγωντας**: *as if alive from the dead*, as those who have risen from the dead and are now alive. — **καὶ τὰ μέλη ὑμῶν κτέ.:** *and your members (as) heavy armor of righteousness to God.*

V. 14. The conclusion of this argument. **ἀμαρτία γάρ . . . κυριεύσει**, *for sin shall not be κύριος in respect to you, or over you, shall not be your lord*: **οὐ γάρ ἔστε . . . χάριν**, and this is confirmed by the fact that *ye are not under the law but under grace* (*ὑπό*, under, in the sense subject to). The law imparted to the inner man no power to resist sin; it only revealed to him his actual sinfulness and helplessness. Grace implies reconciliation with God, joy in view of his love, the possession of his Spirit, and the needed strength to fight victoriously against sin. The renewed man is under this system.

“The discussions as to whether *νόμος* is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here.” (Alf.) The apostle regularly uses the word *νόμος* of the entire Mosaic system.

The question naturally arises, why did Paul think it necessary to develop so elaborate an argument in proof of that which is so familiar to every

Christian man now? It appears that many of the first converts to Christianity, from the idea that they were no longer under the law, were led into improper liberties, into improper indulgence of the animal appetites. See 1 Cor. v. and vi. It was of the highest importance that such tendencies should be checked at once, and that the true nature of Christian liberty, the true position of the Christian while in this mortal body, should be distinctly defined and understood.

Vv. 15-23.—The power of the new principle of sanctification to deliver from sin.

V. 15. Τι οὖν; sc. ἐστίν: *What then* (is the inference, the conclusion)? — ἀμαρτήσωμεν, ὅτι κτέ. Not a mere repetition of ἐπιμένωμεν τῇ ἀμ— above. That denotes remaining, continuing, in sin. This, ἀμαρτήσωμεν (note the force of the aor.), is definite, and may be spoken of a single act. *May we sin, in view of the fact that, because etc.* — μὴ γένοιτο. *By no means!* We are not only not to continue in sin, but every single act of sin is to be avoided. The fut. ἀμαρτήσομεν is not found in the most critical editions. — ὅτι οὐκ ἐσμὲν . . . χάρων, an emphatic repetition. The fact that we are under grace, and no longer under the law, gives no license whatever to sin, not even to a single sin.

V. 16. οὐκ οἴδατε: *Do ye not know.* Note that οὐ in a question regularly anticipates an affirmative answer. — φ παριστάνετε (*παρ-ιστάνω*) . . . δοῦλοι ἐστε φ ὑπακούετε; *to whom you present (are in the habit of presenting) yourselves as bond-servants (slaves) entering into obedience (into the relation of obedience), (to him) whom ye obey ye are bond-servants?* The emphatic word here is δοῦλοι. — οἵτοι ἀμαρτίας (sc. δοῦλοι) εἰς θάνατον κτέ.: *either indeed (bond-servants) of sin into death, or of obedience into righteousness.* The contrast of θάνατον and δικαιοσύνη shows in what sense θάνατον is here used. The answer to this entire question (v. 16) is readily understood, and need not be expressed. The incompatibility with the Christian character of indulgence in sin could hardly be more strikingly shown.

V. 17. χάρις δὲ τῷ θεῷ ὅτι κτέ. Supposing a full assent to what was just implied, the apostle exclaims, *But thanks be to God, that etc.* — οἵτε δοῦλοι τῆς ἀμαρτίας: *ye WERE (but are no longer) bond-servants of sin.* Thanks be to God that all this has passed away. Cf. Eph. v. 8, 1 Cor. vi. 11. The sentence might have been: ὅτι ὅντες ποτὲ δοῦλοι τῆς ἀμ— ὑπηκούσατε ἐκ καρδίας κτέ. With the use of οἵτε here, cf. Lat. *fui*. — ὑπηκούσατε (ὑπ-ακούω) ἐκ καρδίας: *but ye became obedient from the heart.* It was no mere outward and formal obedience; it sprang out from the heart. Note the rendering of ὑπηκούσατε. “The aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition.”

(Good.) — *εἰς δν . . . τύπον διδαχῆς* (antecedent in the relative clause) = *τῷ τύπῳ διδαχῆς εἰς δν παρεδόθητε* : *ye became obedient to the form of teaching into which ye were delivered (committed, surrendered)*. This does not necessarily, nor even probably, denote any outward, written, catechetical, form of doctrine. Such a form could hardly have existed in the church at Rome, or anywhere else, at the date of this epistle (probably early in A. D. 58). It means rather *model, type, original pattern*, with respect to substance and spirit, rather than any outward form, — the gospel, of that pronounced, evangelical type, as distinct from Judaism, which Paul always preached.

V. 18. *ἐλευθερωθέντες* (*ἐλευθερός, fr. ἐλεύθερος, free*) *δὲ* (continuative) *ἀπὸ κτέ.* : *and having been made free (having become freemen) from sin, ye were made bond-servants to righteousness*, — a continuation of the thought in the previous sentence, but presented under a metaphor frequent in Paul's epistles. The last two sentences are independent, not joined w. δι. “Bond-servants (i. e. servants for life) to righteousness” is the only genuine moral freedom (freedom of the soul). Cf. the paradox in 1 Cor. vii. 22. Such service is not slavish, but always elevating.

V. 19. *ἀνθρώπινον λέγω*: *I speak (something) human*: same idea as *κατὰ ἄνθρωπον λέγω* (ch. iii. 5), *I speak after the manner of a man*. The reference is to the figure of freedom and servitude in v. 18. The apostle illustrates his idea by taking a figure from the relations of human life which were well known to his readers; and he does this, as he says to them, *διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν, on account of the weakness of your flesh*, i. e. on account of their imperfect intellectual and spiritual comprehension. *ἡ σάρξ* is often used in the N. T. to denote the weak and animal, as distinguished from the spiritual and intellectual, nature. — *ἄσπερ γάρ παρεστήσατε* (*παρ-ίστημι*) *κτέ.*, is to be closely connected w. v. 18, *ye became bond-servants to righteousness; for as ye presented your members δοῦλα (in form an adj. w. τὰ μέλη) subject like bond-servants to uncleanness (the sin against one's self) and to iniquity (or lawlessness, the sin against God) leading into iniquity, so now present your members subject like bond-servants to righteousness leading into sanctification*. Note *παραστήσατε*, imperat. aor. denoting an action completed; *present* etc. no delay, no incomplete work. *εἰς* in each clause denotes the end in view and the final result. If you present your members as servants to uncleanness and lawlessness, they will lead you into lawlessness. Nothing better will be possible. If you present them as servants to righteousness, they will lead you with equal certainty into sanctification. *ἄγιασμός* occurs twice only in this epistle (here, v. 19, and in v. 22); in the N. T. 10 times. It occurs also in the LXX; not in classic Greek. It seems to denote, not the *action* of *ἀγιάζω*, but the *result*, the being in heart and life *ἄγιος* (Meyer, Godet, Alf., et al.); *ἀγιότης* (once only in N. T., in Heb. xii. 10), *holiness* in the

abstract; ἀγιωσύνη (3 times in N. T.), *holiness* viewed as a personal quality, an inner disposition (Godet).

Vv. 20, 21. Verse 20 introduces a picture of the consequences following each kind of service; γάρ presents this picture as a motive for obedience to the injunction in v. 19. — ὅτε γάρ ιτέ: *For when ye were bond-servants of sin, ye were free in relation to righteousness*; ye did not sustain to righteousness the relation of bond-servants to master; ye acknowledged no allegiance, no obligations, to righteousness. — V. 21 is read in two different ways. With the interrogation point after τότε, it is read: *What fruit, therefore, had ye at that time? (Those things) on account of which ye are now ashamed; for etc.* So Alf., Thol., Lange, Godet, Olsh., De Wette, Tisch., Lachm., Griesb., Luther, Melanch., and many others, ancient and modern scholars. With the point after ἐπαισχ-, it is read: *What fruit, therefore, had ye at that time (in the things) on account of which ye are now ashamed? (implied answer, none,) for the end etc.* So Meyer, Hodge, Stuart, Shedd, W — H., R. V., Winer, Calvin, Beza, Beng., and many others, ancient and modern scholars. The choice between the two is not easy. Either is strictly grammatical, and neither (notwithstanding the argument of both sides based on the meaning of κάρπτον) does violence to the meaning of the words. The first rendering seems simpler and clearer. — θάνατος, here used in contrast w. ζωὴν αἰώνιον in v. 22, spiritual, eternal death, in contrast w. *eternal life*.

V. 22. νυν δέ: *but now*, in contrast w. ὅτε ἦτε, v. 20. — ἐλευθερωθέντες . . . ἀμαρτίας: *made free from sin, liberated, made freemen (and removed) from sin*: contrast w. δοῦλοι τῆς ἀμαρτίας, v. 20. — δούλωθέντες τῷ θεῷ: *having become bond-servants to God*: contrast w. ἐλεύθεροι τῇ δικαιοσύνῃ. — ἔχετε . . . ἀγιασμόν: *ye have (pres. tense) your fruit (leading) into sanctification*. — τὸ δὲ τέλος (sc. ἔχετε) ζωὴν αἰώνιον (appos. w. τέλος): *and the end, everlasting life*. This everlasting life is already begun; hence the propriety of ἔχετε, *you are having, you are beginning to have*.

V. 23. γάρ introduces a brief re-statement and confirmation of vv. 21, 22. — τὰ ὄφωνια (sc. ἔστιν) τῆς ἀμ-: *the wages (ὄφωνια, oftener plur. than sing.; indicating the different kinds of pay, as provisions, money, etc.) of sin* (viewed as master, cf. v. 13) *is death* (same sense as in v. 21). — τὸ δὲ χάρισμα τοῦ θεοῦ (sc. ἔστιν): *but the gracious gift of God is life eternal*. That which God bestows is not viewed as wages, pay, in any form; but as something given (*χάρισμα*, fr. χαρίζομαι, and that fr. χάρις), something given as a gratuitous favor; and that something is nothing less than *life eternal*, — life in the highest and fullest sense in which the word is used in the N. T. — ἐν Χριστῷ ιτέ: *in Christ Jesus our Lord*. Only in him is eternal life given to the believer. This clause, therefore, was essential to complete the statement.

CHAP. VII. — Vv. 1-6. The believer dead to the law that he may become united to Christ. — Vv. 7-25. Impotence of the law, though in itself holy, just, and good, to secure the sanctification of the sinner.

V. 1. **Ἡ ἀγνοεῖτε** (cf. vi. 3): *Or are ye ignorant etc.?* A reference to an unquestioned fact, in support of a previous statement. The statement is made most distinctly in ch. vi. 14, *ye are not under the law, but under grace*. This thought is held constantly in mind in the remaining verses of ch. vi. The apostle now begins ch. vii. with, *Or* (if you question the statement that you are released from the law, if you question the truth and the possibility of this) *are ye ignorant etc.?* — **ἀδελφοί**, *brethren*. A familiar address, employed in ch. i. 13; repeated below, v. 4; addressed to the entire church, not simply to his Jewish brethren. It was not less important to the Gentile brethren than to the Jewish, that the argument should be understood and the truth accepted, since the tendency was seen in so many places to urge them to adopt Judaism. — **γνώσκουσιν** (dat. plur.) . . . **λαλῶ**: *for I speak to persons knowing the law*. The habit of reading in all their assemblies at this time the Old Test. had made the Gentile converts scarcely less familiar than the Jewish with that book. Then, again, the arguments of the earliest preachers were drawn largely from the Old Testament. Cf. Gal. iv. 21. — **ὅτι** (connect w. **ἀγνοεῖτε**) **ό νόμος** (not law in general, nor the law of marriage, nor the “moral law” in distinction from the “ceremonial law”; but *the law* in the sense in which it has been all along used, the Mosaic law) **κυριεύει** . . . **ζῆ**; *that the law has dominion over (is master of) the human being as long a time as he lives?* (**ζῆ**, irregular contract.; either indic. or subjunc. in form, indic. in meaning.) As long as he remains in this life, as long as he lives **ἐν σαρκὶ**, is clearly the idea, as the context shows.

V. 2. **ἡ γὰρ** (introduces a well-known fact in confirmation of v. 1) **ἕτανδρος** (adj. of two endings) **γυνὴ κτέ.**: *For the married woman (the woman subject to a husband) has been (and is) bound by law to the living husband (to her husband while he lives).* — **ἐὰν δὲ ἀποθάνῃ** (2 aor. subjunc., fr. **ἀποθνήσκω**) **ό ἐνήρ**: *but if the husband die (may have died, be dead).* — **κατήργηται** (**καταργέω**) **ἀπὸ κτέ.**, *she is released from (annulled from, Alf.; has been made ἀργός, unaffected with respect to) the law of (i. e. the law binding her to) her husband.*

V. 3. **ἄρα οὖν**: cf. ch. v. 18, note. — **ζῶντος** (**ζάω**) **τοῦ ἀνδρός** (gen. abs.), *while her husband is living*: **ζῶντος**, pred. posit.; above, v. 2, **ζῶντι**, attributive posit. — **μοιχαλίς χρηματίστει** (**χρηματίζω**, *to bear the name of one's profession or occupation*, cf. Acts xi. 26), *she will bear the name (will be called) an adulteress.* — **ἐὰν γένηται ἀνδρὶ ἔτέρῳ**: *if she become (married) to another husband (if she shall become, or shall have*

become; aor. subjunc. w. *ἀν*). — ἐλευθέρα . . . ἀπὸ κτέ., *she is free from, released from, the law*, i. e., the law relating to husband and wife. — τοῦ μὴ εἶναι κτέ. This const. ordinarily denotes *purpose, design*, and is best viewed thus here: *she is free from the law, to the end that she be not an adulteress; γενομένην κτέ., in having become, by becoming, or as concessive, though she has become, (married) to another man.*

V. 4. ὥστε w. the indic., *wherefore* (Lat. *itaque*). — καὶ ὑμεῖς, *ye also* (as in the case of the wife, vv. 2, 3): ἐθανατώθητε (θανατῶ) τῷ νόμῳ, lit. *were made dead to the law*. The point of comparison is, *death frees the party previously bound*; the woman is freed by the death of her husband, — *ye also, my brethren, were made dead to the law* (and thus, through death, were no longer bound to the law): διὰ τοῦ σώματος κτέ., *through the body of Christ*, i. e. *through the offering up, through the crucifixion, of his body*. — εἰς τὸ γενέσθαι κτέ.: *end in view, purpose; to the end that ye become (married) to another (another than the law, namely), to him who has been raised from the dead*. — ὡν (the end in view in all this; namely, in your death to the law, and in becoming married to Christ) καρποφορήσωμεν (i aor. subjunc., fr. καρποφορέω) τῷ θεῷ: *in order that we (the writer here includes himself; such a change of person is not unusual) may bear fruit to God*. It is not necessary to inquire particularly what is meant here by *fruit*. It may safely be left as the writer has done without further definition.

V. 5. Confirmation of the foregoing, — *that we may bear fruit to God*, since, under the law, we bore fruit to death; but now (v. 5) our relations are wholly changed. — ὅτε γὰρ . . . ἐν τῇ σαρκὶ: *For when we were in the flesh*; i. e. before we were made dead to the law. The connection shows how we are to understand *ἐν τῇ σαρκὶ, in the flesh*, i. e. slaves to its lusts. — τὰ παθήματα (fr. πάσχω, denoting *result*), *the things experienced, the things suffered, the passions*: τῶν ἀμ-, *the passions of sins*, those which are connected with sins, the *sinful passions*: τὰ διὰ τοῦ νόμου, *those (excited) through the law*. (Cf. v. 8, below, *sin taking occasion through the commandment wrought etc.*) The sinful passions, which rebel against the law, are here represented as coming into active exercise through the law. Cf. 1 Cor. xv. 56. — ἐνηργεῖτο (ἐνεργέω), *became active, wrought*: ἐν τοῖς μὲλ- ἡμῶν, *in our members* (the place where). The word “members,” same sense as in vi. 13. — εἰς τὸ καρπ- τῷ θάν-: *tending to the bringing forth fruit to death, that we should bear fruit to death*. Cf. ὡν καρποφορήσωμεν κτέ., v. 4. It is not at all necessary here to depart from the usual meaning of *εἰς τὸ* w. the infin. (tendency into, purpose), so as to make it signify *result*.

V. 6. νυνὶ δέ, in contrast w. *ὅτε ἡμεν ἐν τῇ σαρκὶ*. — κατηργήθημεν ἀπὸ τοῦ νόμ-: cf. v. 2, note. — ἀποθανόντες (sc. τούτῳ, anteced. of *ὅτε*) ἐν

φιλαγαπτοῦσι : *having died* (or taking the particip. as denoting means, *by dying*) *to that in which we were firmly held*, i. e. to the law. Cf. v. 4. — ὅπερες δουλεύειν (pres. infin. denoting something habitual) ἡμᾶς : *so that we serve, are bond-servants.* — ἐν καινῷ πνεύματι κτέ, *in* (denotes the sphere in which the δουλεύειν takes place) *newness of the spirit, and not in oldness of the letter.* A most striking contrast; — the new, the old; the Spirit (that giveth life), the letter (that killeth). Cf. 2 Cor. iii. 6.

Is not this entire passage a striking example of Paul's fertility and originality in illustration?

Vv. 7-25. The question arises continually, in reading the following passage, what does Paul mean in using the first person? Does he actually mean himself? The majority of scholars now answer this question in the affirmative. The further question then arises, does he mean himself before his conversion? Many answer this question also in the affirmative. So Meyer, Godet, Stuart, Thol., et al. Many, however, think the apostle is describing his own experience after his conversion. So Augustine (in his later views), Jerome, Luther, Calvin, Beza, et al. According to a third view, Paul gives an outline of his own entire religious experience, beginning with the period before his conversion (vv. 7-13), and continuing the account of the internal conflict after his conversion (vv. 14-25). This is the view of the Scotch expositors generally, of Delitzsch, Alf., Hodge, Shedd, and others. The last view seems to me the correct one.

If Paul did not mean himself in saying ἐγώ, it would be difficult for him to express the idea in the Greek language; but, at the same time, this remarkable experience, this struggle between the old and the new man, may be taken as a type of every genuine Christian experience.

V. 7. Τί οὖν ἐροῦμεν; δούλος ἀμαρτία; *What then shall we say? Is the law sin?* The pious Jew, with his reverence for the law, might easily take offence at what is said in vv. 5, 6, and thereupon put the questions in this verse. Paul proceeds to explain his meaning. — μη γένοιτο ἀλλὰ κτέ. *By no means* (this is far from my meaning): *but etc.* — τὴν ἀμαρτίαν οὐκ ἔγνων εἰ μη κτέ., *I did not form a judgment of sin except through the law.* οὐκ ἔγνων without ἔτι may be viewed as the simple statement of a fact. So Meyer, Vulg. *non cognovi.* Others understand ἔτι here, as w. οὐκ ἔδειν, which is followed by a regularly constructed condition, εἰ μη . . . ἔλεγεν. — τὴν τε γὰρ ἐπιθυμίαν κτέ., *and (this is true,) for (to mention something definite) I should not have known coveting, if the law did*

not say, thou shalt not covet. — οὐκ ἐπιθυμήσεις. Note this form of emphatic prohibition in the N. T.; a Hebrew idiom. Win. p. 316.

V. 8. ἀφερμήν (a starting point, a base of operations) δὲ λαβοῦσα ἡ ἀμ. — *But sin, taking occasion* (When? how? When an object of sinful desire was presented). — διὰ τῆς ἐντολῆς (more naturally joined w. what follows than w. what precedes) κατηργάσατο (κατεργάζομαι) . . . ἐπιθυμίαν: *wrought in me through the commandment* (the specific commandment just mentioned) *all (manner of) coveting.* The commandment forbids every form of coveting; yet every form of it came into active exercise. The commandment only forbids; it does not give the power to refrain. — χωρὶς γάρ . . . νεκρά: *for apart from the law* (when there is no law to fix in the imagination a particular sinful object or act) *sin is dead* (has no life, no activity). Cf. 1 Cor. xv. 56, ἡ δύναμις τῆς ἀμαρτίας ὁ νόμος.

Vv. 9, 10. ἐγὼ δὲ ἤζων: *And I was alive:* antithetical to ἀμαρτία νεκρά, — *sin, dead; I, alive.* — χωρὶς νόμου: *without the law* (as in v. 8); i. e. when the law, with its heart-searching sanctions, did not come home to the conscience. Paul was never without the law in its formal and objective character, but was wholly blind to its spiritual significance: ποτέ, *once.* When? When he was a Pharisee and unconverted? So Augustine, Erasm., Luther, Melanch., Beza, Calvin, Bengel, Krummacher, and many others. Or does he here refer back to the innocence of childhood? So Meyer, Godet, De Wette, Ewald, Thol., Delitzsch, et al. Why not understand the word *once* as referring, without more definite specification, to the whole period preceding his conversion? So Alf., Stuart, Shedd, et al. The last view seems most natural and forcible, and is in keeping with the indefinite ποτέ. — ἐλθούσης δὲ τῆς ἐντολῆς: *but* (this introduces a marked contrast) *when the commandment* (something specific in the law as a whole, refers here naturally to the one mentioned above, v. 7) *came*, i. e. presented itself clearly to his mind. — ἡ ἀμαρτία ἀνέγησεν (ἀνα-ζάω), *sin revived, came to life again, was no longer νεκρά.* — ἐγὼ δὲ ἀπέθανον, *and I died* (in contrast w. ἀνέγησεν). In what sense ἀπέθανον is to be understood, we may learn from the connection. It is plainly the opposite of ἤζων, v. 9: *I was alive, I became dead; I viewed myself as alive, I viewed myself as a dead man* (condemned to spiritual, everlasting, death). — καὶ. Note that above we had δέ, repeated several times. δέ introduces something new, and different from what precedes, though not necessarily in contrast. καὶ is conjunctive, introduces something co-ordinate. See Win. § 53. — εὐρέθη (εὑρίσκω) μοι (dat. of reference) ἡ ἐντολὴ ἡ εἰς ζωήν: *and the commandment (tending, directing) into life was found in relation to me.* — εὕτη (an emphatic resumption of ἡ ἐντολὴ ἡ εἰς ζωήν) εἰς θάνατον: *this (was found leading) into death.* The intention of the commandment was εἰς ζωήν: the actual result, εἰς θάνατον. This was no fault of the commandment. How it came to pass is explained directly.

V. 11. γάρ introduces the explanation. — ή γάρ ἀμ- κτέ. The structure of this sentence is the same as that in v. 8. *For sin, taking occasion* (finding a base of operations) *through the commandment deceived me, and through it slew me* (made me a dead man, cf. ἀπέθανον, v. 10). The reference here to the first temptation and sin is very plain: *deceived me as the serpent deceived Eve.*

V. 12. ὡστε w. the indic., *so that*, introduces a direct, independent sentence as a conclusion. — The distinction bet. νόμος (with or without the article), *the law* as a whole, and ἐντολή, a specific commandment in the law, is easily understood and should not be forgotten. — ὁ μὲν νόμος. The const. after this is so changed that no sentence w. δέ follows in regular form. The corresponding thought is expressed in v. 13. Cf. Win. p. 575. — ἅγιος, *holy*, is here predicated of ὁ νόμος, *the law* as a whole. It is *holy* as a revelation of God's own character (Meyer); “as the revelation of the holiness of God” (Hodge); because it demands voluntary consecration to God, the Being who is essentially good (Godet). — καὶ ή ἐντολή (may refer specially to οὐκ ἐπιθυμήσεις, — so Meyer, et al.; or to each commandment in the entire code, — so Godet) ἄγια καὶ δικαία καὶ ἀγαθή. *The law is holy, and the commandment holy* (as a revelation of God's character), *and righteous* (as requiring only what is perfectly right and in keeping with God's holy character), *and good* (in respect to its beneficent aims). The statement of this verse is of the highest importance in the connection. It would tend to set the apostle right in the view of his Jewish brethren; yet at this point it occurs to him to anticipate and refute another possible inference from what is said in vv. 7-11.

V. 13. τὸ οὖν ἀγαθὸν . . . θάνατος; *Did then that which is good become death to me?* This is followed by the most emphatic negation, μὴ γένοιτο. — ἀλλὰ ή ἀμαρτία, sc. ἐμοὶ ἐγένετο θάνατος. — ἵνα φανῆ (2 aor. pass. subjunc., fr. φανω) ἀμαρτία: *in order that* (divine purpose) *it might appear plainly* (to be) *sin*. — διὰ τοῦ ἀγαθοῦ . . . θάνατον: *through that which is good working death to me*. Following the pointing of W — H. (omitting the comma bet. ἀμαρτία and διὰ), the sentence would read thus: *But sin (became death to me), in order that it might appear plainly (to be) sin by working death to me through that which is good* (the particip. denoting both time, *while working*, and means, *by working*, and agreeing w. the nearest nom. ἀμαρτία). — ἵνα γένηται κτέ (is parallel in thought w. ἵνα φανῆ ἀμαρτία, and contains a fuller expression): *in order that sin might become exceeding sinful (above measure sinful) through the commandment* (which was in itself ἀγαθόν, but was most basely used as a means of evil). The repetition of ἀμαρτία makes the statement more impressive and more fearfully solemn. ἀμαρτωλός is used here as an adj. of two endings.

V. 14. At this point, it will be observed that Paul changes from the

past to the present. This change is not without logical significance. From this point onward, the language seems applicable only to the struggling Christian, and not at all to an unrenewed man. Vv. 7-13 are historical: vv. 14-25 describe present experiences, and they are such as every devout, earnest, Christian man knows something about while striving against indwelling sin. — *οἴδαμεν γάρ* (the terrible results pictured above were occasioned by sin, and not by the law): *For we know* etc. — *πνευματικός*, *spiritual*, as a reflection of the will of God: *spiritual* in its character, in its essence; not as to the form in which it was given, that which above is called *γράμμα*, v. 6. The meaning is made clear by the contrast with *σάρκινος*. — *ἐγώ δὲ σάρκινός εἰμι*: *but I am carnal*; still dwelling *ἐν σαρκὶ*, with fleshly appetites still to contend with, and still leading me often astray. There is no important distinction bet. *σάρκινος* and *σαρκικός*. See L. and Sc. — *πεπραμένος* (*πιπράσκω*) *ὑπὸ τὴν ἀμαρτίαν*: *having been sold under sin*: perf. particip., denoting what was done in the past, the results of which continue up to the present. See Good. Moods and Tenses, § 17, 2, Rem.; Kühner, *Ausführliche Grammatik*, § 384, 2.

V. 15. A confirmation of the preceding statement, *I am carnal, having been sold* (as a slave and placed) *under sin*. *For what I am working, am accomplishing, I know not* (but I act blindly, at the dictates of another, like a slave). — *οὐ γάρ ὁ θέλω κτέ*. *For not that which I wish am I practising, but what I hate that am I doing* (still describing the position of a slave). Many a Christian man has used just such language as this in describing his own internal conflicts. The language is something which can be understood only by experience. Note the three words, *κατεργάζομαι*, *πράσσω*, and *ποιῶ*, with very similar meaning, *to work*, *to practise*, *to do*.

Vv. 16, 17. *But if, what I do not wish, that I do* (if my will does not concur in that which I do), *I consent to the law that it is good* (and this is what every Christian man does, whatever may be his own “shortcomings”). Note the force of *οὐ* w. *θέλω*, — not simply a negative, but equivalent to the opposite affirmation. So often *οὐ φημι*, *I deny*. Cf. Win. p. 476. — *καλός* nearly in the sense of *ἀγαθός*. — *νυνὶ δὲ οὐκέτι κτέ*. *But now* (as the case actually stands) *no longer am I doing it* (*working it*), *but the indwelling sin within me*. This is Paul’s own explanation of his anomalous, and to the world generally incomprehensible, condition. It does not describe the condition of an unregenerate man, but of one in whose heart dwells the love of God and of his requirements, and who is daily striving to gain the victory over remaining, indwelling, sin.

Vv. 18, 19. This statement is suggested by the words just used, *ἥ ἐνοικοῦσα ἐν ἐμοὶ ἀμαρτίᾳ*. These words are confirmed, and the thought is expanded: *οἶδα γάρ ὅτι κτέ*. *For I know that there does not dwell in me*,

that is (a most important explanation) *in my flesh, a good (thing)*. — τὸ γὰρ θέλειν παράκειται μοι (a further explanation) κτέ. For the willing is present with me (lit. lies beside me), but the doing that which is good not (i. e. οὐ παράκειται μοι, is not present with me). — οὐ γὰρ κτέ. (A still further explanation. Note the sequence, γὰρ . . . γὰρ . . . γάρ.) For not the good that I wish am I doing (in the habit of doing), but the evil that I do not wish (which I hate), that I practise. δ . . . ἀγαθόν, δ . . . κακόν, anteced. in relat. clause = τὸ ἀγαθόν δ . . . τὸ κακόν δ. On the force of οὐ θέλω, cf. v. 16, note.

V. 20. A restatement of vv. 16, 17, preparing the way for the important conclusion in v. 21.

V. 21. Several interpretations have been proposed; but the great majority of expositors have preferred one or the other of two, which depend on the meaning given to τὸν νόμον. (a) Does it mean here the Mosaic law? If so, we render, *I find accordingly in regard to the law, that to me who would do good (lit. to me, the one wishing to do good), evil is present*. This is the view of Chrys., Theophyl., Beng., Shedd, et al. Meyer understands τὸν νόμον to mean the Mosaic law, but puts an altogether forced construction on the sentence. (b) Does τὸν νόμον mean *the law*, in the sense *the principle*, as below? If so, we render, *I find accordingly the law, that, when I wish to do good (lit. to me, the one wishing etc.), evil is present with me*. This is the simplest and clearest interpretation; and is adopted by the great majority of expositors, — Luther, Beza, Calvin, De Wette, Winer, Thol., Stuart, Hodge, Alford, Godet, and many others. — τῷ θέλοντι ἐμοὶ: dat. of reference w. εὐρίσκω: or dat. w. the compound verb παρά-κειται, and repeated after δτι for perspicuity.

Vv. 22, 23. Confirmation of v. 21. — συνήδομαι γὰρ κτέ. For I delight in (lit. I rejoice, or I take pleasure with) the law of God (the law which God has given). τοῦ θεοῦ is added to τῷ νόμῳ here, that there may be no doubt in what sense τῷ νόμῳ is used. — κατὰ τὸν ἔσω ἀνθρωπὸν: after (according to) the inner man (cf. τῷ νοῖ, v. 25), the intelligent and moral nature, the mind and conscience. — βλέπω δὲ ἔτερον νόμον κτέ. But I see another (a different) law in my members (cf. ἐν τῇ σαρκὶ μου, v. 18). Note the ordinary distinction bet. ἔτερος, another in kind, different; and ἄλλος, another of the same kind. — ἀντιστρατ- . . . μου, warring against (carrying on a warfare against) the law of my mind (the law in which I delight after the inner man, the law which my mind approves). — καὶ αἰχμαλωτίζοντά με, and bringing me into captivity, making me an αἰχμαλώτος (one taken by the spear, a captive). As the law in the members meets with only partial success, and ultimately fails entirely, we may perhaps take αἰχμαλωτίζοντα as conative (used de conatu, Had. 702, Good. § 200, Note 2), denoting attempted action. We may therefore render

the clause, and trying to bring me into captivity — ἐν τῷ νόμῳ κτέ., under the law (or in the law) of sin, the (law) which is in my members.

The word *αἰχμαλωτίζω* belongs to the later Greek; *αἰχμαλωτεύω* is still later. Note in v. 22 *συνήδομαι* (*σύν*, *ήδομαι*), used only here in N. T. The simple verb not in N. T. The usual word is *χαίρω*: in a kindred sense, *εὐφραίνω*, *ἀγαλλιάω*, *καυχόμαι*.

V. 24. The picture drawn above so vividly of the conflict within, between the law of the mind and the law of sin,—a picture, not of the imagination, but of an agonizing experience,—leads the apostle to the exclamation, *ταλαιρώπως ἐγώ ἀνθρώπως· τίς με κτέ.* *Wretched man (that) I (am)!* The brevity and force of the Greek can hardly be imitated in English. — *τίς με ρύστεται* (*ρύσομαι*) . . . *τούτου*; *who shall deliver me out of the body of this death?* i. e. out of the body whose subjection to the law of sin is so intimately connected with this death; this state of death in which the soul finds itself. The position of *τούτου* leads most naturally to this const. (joining it w. *τοῦ θανάτου*), which is adopted by Meyer, Alf., Godet, Hodge, Thol., De Wette, Luther, Stuart, Shedd, et al. Others join *τούτου* w. *σώματος*, *from this body of death*. So Erasm., Beza, Calvin, Philippi, Olsh., et al. The question also arises, whether *σώματος* is used in the literal or figurative sense. The connection suggests the former. The exclamation, *who shall deliver me from the body of this death?* is not to be understood as a longing for death, but a longing for deliverance from the body thus enslaved, and at the same time an anticipation of the deliverance effected through Christ; and this leads to the hearty expression of thanks in v. 25. Godet suggests that if this entire passage is describing the experience of a regenerate man, the question *τίς, who etc.* would be inappropriate, since every Christian man knows from whom to expect deliverance. But the question is to be viewed chiefly as an agonizing exclamation, which leads to the ready answer in v. 25,—an answer with thanksgiving which would occur only to the Christian.

V. 25. *Χάρις* (sc. *εἰη*) *τῷ Θεῷ κτέ.* *Thanks be to God through Jesus Christ our Lord!* For what does Paul give thanks? The answer is suggested by the question in v. 24, and the words *διὰ Ἰησοῦν κτέ.* It is for the anticipated deliverance through Jesus Christ our Lord. *χάρις* is here used as often in classic Greek; not so frequently in N. T. Meyer and others read here *εὐχαριστῶ*, *I give thanks.* — *ἄρα οὖν.* *So then,—* a conclusion from the whole passage, especially from v. 14 onward. — *αὐτὸς ἐγώ:* *I myself*, in the situation so graphically described above, with a law in my members warring against the law of my mind, and seeking to make me a captive in the law of sin which (law) is in my members,— even *I myself with the mind serve the law of God; but with the flesh, the law of sin.*

Certainly, all this seems as though Paul were describing his own experiences. It is a sad picture; but it vindicates the law: it shows the utter helplessness of the sinner, and declares through whom alone he can obtain salvation from the deadly power of sin.

CHAP. VIII. — Happy state of the man in Christ Jesus; a work accomplished by the Holy Spirit.

Vv. 1-11. From the vivid picture of the wretched conflict within, the apostle now turns to a cheerful train of thought: from “O, wretched man that I am,” to “I thank God,” etc.

V. 1. οὐδέν . . . κατάκριμα (sc. ἐστί) τοῖς κτέ. (*There is*) therefore now no condemnation to those (who are) in Christ Jesus. οὐδέν, emphat. position. ἄρα, accordingly, marks an idea as following naturally from what precedes. It may be viewed here as introducing a conclusion from the entire preceding argument of the epistle (so Hodge, Shedd, Haldane, et al.); or from the verse directly preceding, expressive of thanks (so Alf., Philippi, Riddle, et al.). Those who take vii. 7-25 as a description throughout of the unregenerate man, view ἄρα as inferential from this entire passage. — νῦν, now (in the temporal sense), after what Christ has done. — κατάκριμα (only here in N. T., and in ch. v. 16 and 18), fr. κατακρίνω, to give judgment against. The ending -μα, from the perf. pass., signifies result; κατάκρισις, 2 Cor. iii. 9, and vii. 3, the act of condemning.

V. 2. Reason for the foregoing statement. — ὁ γὰρ νόμος κτέ. *For the law of the Spirit (the Holy Spirit, the Giver) of life (life in the highest spiritual sense) in Christ Jesus (the sphere in which this law has its existence and force) made thee (or me) free from the law of sin and of death (the law of sin in our members, vii. 23, 25).* The reading σέ is retained by W — H.; but is spoken of as “a very unlikely reading,” “probably an early repetition” of the ending -σε of the verb. “The distribution of documents, combined with internal evidence, favors the omission of both pronouns” (W — H.). — ἐν Χριστῷ Ἰησοῦ is joined by many w. τῇς ζωῆς: by others w. τοῦ πνεύματος: by others w. ὁ νόμος: by others w. the combined thought of all three: by others (Meyer, Erasm., De Wette, Olsh., Thol., Alf., et al.) w. ἡλευθέρωσεν. It is logical and forcible joined either with what precedes or with what follows. Is it necessary to separate it in thought from either? Does it not naturally from its position qualify the whole sentence, both subject and predicate?

V. 3. Confirmation and explanation of v. 2. — τὸ ἀδύνατον τοῦ νόμου. *That which was impossible belonging to the law (in the sphere of the law, through the law).* This is commonly viewed as nom. abs., in close logical connection with what follows: *that which was impossible through the law,*

God . . . condemned sin in the flesh. God, by his own method, accomplished what the law could not do. Others view the clause as acc.: *in respect to, or in view of, or because of the impotency of the law.* This also makes good sense, and is grammatical. Cf. Win. p. 231. — *ἐν φῷ ἡσθένει* (ἀσθενέω, fr. *a* priv. and *σθένωs, strength*) *διὰ οὐτέ*: *because it* (the law) *was weak through the flesh* (as pictured in ch. vii:). *ἐν φῷ*, for *ἐν τούτῳ θτι*, *because*; Win. p. 387. Rendered by Meyer, *weil*; *was weak*, *was impotent* to condemn sin: *through the flesh*, *through the reigning power of the flesh* (Meyer); *in having to act through the flesh* (Alf.). The latter gives more exactly the force of *διὰ* w. the gen. — *ὁ θεὸς . . . πέμψας*, *God, having sent (in sending) his own* (emphat.) *Son.* This certainly implies the pre-existence of the Son with the Father. Cf. Gal. iv. 4. — *ἐν ὁμοιώτατι σαρκὸς ἀμαρτίας*, *in the likeness (the resemblance) of sinful flesh* (lit. of flesh of sin): *ἀμαρτίας*, gen. of quality. — *καὶ περὶ ἀμαρτίας*, *and for (concerning, designates the object around which the activity is conceived as moving*; Win. p. 373) *sin.* The entire clause w. *πέμψας* expresses the form in which the Son was sent, and the errand on which he was sent. — *κατέκρινεν . . . ἐν τῇ σαρκὶ*, *condemned sin in the flesh.* *κατέκρινεν* (fr. *κατά* and *κρίνω*), *decided against.* This is the primary meaning of *κατακρίνω*, and it is not necessary, as many have done, to depart from this meaning, or to add to it. *ἐν τῇ σαρκὶ* join w. the verb: *he condemned . . . in the flesh*, *in a human body*, “*subjected to the same conditions of corporeal existence to which we are subjected*” (Godet). “*He condemned sin in the flesh, or nature, which his Son had assumed. Christ took upon himself our nature, in order to expiate the guilt of that nature. The expiation must be made in the nature which had sinned.*” (Hodge.) The law, as the expression of God’s mind and will, forbade sin. It was couched in the language, “*thou shalt*,” or “*thou shalt not*.” God, in sending his own Son in the likeness of sinful flesh and for sin, — his own Son, who kept the law perfectly *in the flesh*, thus proving the righteousness of the law (v. 4), proving its adaptation to man, proving that it was holy, righteous, and good, — God thus condemned sin in a manner in which the law could not do it; *he condemned it IN THE FLESH.* (Connect closely in thought *ἐν τῇ σαρκὶ* w. *κατέκρινεν.*)

V. 4. The purpose of God in all this. *ἵνα . . . πληρωθῇ* (*πληρῶω*, *to make full, to fulfil*), *in order that the righteous requirement of the law might be fulfilled*: *τὸ δικαίωμα τοῦ νόμου* (cf. i. 17, 32, ii. 26, v. 16, Notes), *that which the law, in its righteous demand, has determined, the result of δικαιῶ.* — *ἐν ἡμῖν in us* (not *by us*, or *through us*). Some understand this to mean, *in our life, our outward activity*; others, *in our inner life.* Must it not mean both? Can one exist without the other? — *τοῖς . . . περιπατοῦσιν . . . πνεῦμα*, *who walk (those walking) not after (the) flesh (according to (the) flesh), but after (the) Spirit (according to the dictates of*

(*the*) *Spirit*). The neg. *μή*, perhaps because the whole is dependent on *τινα* (so Meyer). Yet the classical scholar will note how often *μή* occurs in the N. T. where he would expect *οὐ*. *πνεῦμα*, without the article, viewed as a proper name. Does the statement of this verse conflict with the thought in ch. vii. vv. 7-25? The man of genuine Christian experience can say No! When the conflict above described is raging most fiercely, it may be said of the Christian that he does not walk after the flesh. If he did, there would be no conflict. The law in his members would have complete and unopposed control. It is because he walks after the Spirit that the law of sin which is in his members, which is constantly seeking to make him a captive, meets with opposition. Hence the fierce conflict. It may further be noted that *τοῖς . . . περιπατοῦσιν* is pres. tense, and may very properly be viewed as *conative*; thus, — *in us who try to walk, strive to walk, according to the Spirit*. This describes most truly the state of the Christian.

V. 5. Confirmation, particularly of the thought, *not after the flesh, but after the Spirit*. — *οἱ γὰρ . . . ὄντες . . . φρονοῦσιν*. For those who are (*ὄντες*, are as a matter of fact) *after the flesh have in mind the things of the flesh*. — *οἱ δὲ . . . πνεύματος* (we readily supply *ὄντες* and *φρονοῦσιν* fr. the foregoing clause, though *ὄντες* might be omitted in both): *but those (who are) after the Spirit (have in mind) the things of the Spirit*.

V. 6. *τὸ γὰρ φρόνημα κτέ*. For (explanatory) the mind (*τὸ φρόνημα*, the result of *φρονέω*, that which is held in mind, the thought and purpose) of the flesh is death (i. e. leads to death, is deadly), but the mind of the Spirit (the thought, care, and purpose of the Spirit) is life and peace (leads to life and peace): death or life, not merely of the body, but spiritual death or life. The death or the life of all the capacities for happiness is here meant. *Θάνατος* does not here, nor anywhere else in the N. T., signify annihilation.

V. 7. *διότι* (= *δι’ ὃ τι*), on account of the fact that, because, introduces the reason for the foregoing. — *ἐχθρὰ εἰς θεόν*, enmity against God. When the attention is directed towards and into the character and claims of God, then the mind of the flesh is enmity. — *τῷ γὰρ νόμῳ . . . ὑποτάσσεται*, for it (the mind of the flesh) is not subjected (or as mid., does not subject itself) to the law of God: *οὐδὲ γὰρ δύναται*, for it is not even able (to do this). So long as it remains *τὸ φρόνημα τῆς σαρκός*, submission to the law of God is contrary to its very nature, is impossible.

V. 8. *οἱ δὲ . . . οὐ δύναται* (states in a concrete form that which was just given as an abstract proposition): and those who are in the flesh (*ἐν σαρκὶ*, same idea, expressed in another form, with *κατὰ σάρκα*, v. 5) are not able to please God, i. e. so long as they remain *ἐν σαρκὶ*, so long as they walk *κατὰ σάρκα*. The two things (pleasing God and walking after

the flesh) are from their very nature incompatible, cannot exist together in one and the same person.

V. 9. *ὑμεῖς δὲ κτέ.* (a direct address to the readers, consolatory, and yet adapted to lead them to self-examination). *But ye are not etc.* — *εἰπερ* (is viewed by some as causal here, *since etc.*; yet the ordinary meaning, *if indeed, if really, is suitable*) *κτέ.*, *if indeed the Spirit of God dwells* (pres tense denoting what is habitual) *in you.* — *εἰ δέ τις κτέ.* *But if any one has not* (*fails to have, is destitute of*) *the Spirit of Christ, this person does not belong to him.* (Note *οὐκ* in a conditional sentence, qualifying, not the entire condition, but the single word *չχει.* Cf. Win. § 55, p. 477.) The statement in this sentence, when once made, seems like a self-evident proposition; yet it is something which is very liable to be forgotten even nowadays.

V. 10. Antithesis of the foregoing statement. — *εἰ δὲ ὑμῖν.* *But if Christ* (= *πνεῦμα Χριστοῦ*, *the Spirit of Christ*) *is in you: τὸ μὲν σῶμα κτέ.*, *the body is dead* (*is a prey to death*, “ein Raub des Todes,” Meyer; “under the power of death,” Alf.; “it includes in it the principle of decay” Hodge), *because of sin.* “The necessity of dying is *on account of sin*” (Hodge). — *τὸ δὲ πνεῦμα κτέ.*, *but the Spirit is life because of righteousness* (“not here the imputed righteousness of justification, which is not now under treatment, but the *implanted righteousness of the sanctification of the Spirit.*” Alf.).

V. 11. *εἰ δὲ . . . οἰκεῖ ἐν ὑμῖν.* *But if* (*εἰ* w. the indic. pres., *if as a matter of fact at the present time*) *the Spirit of him who raised Jesus from (out from the midst of) the dead dwells in you.* — *οὐ ἔγειρας (ἔγειρω) . . . ζωοποιήσει κτέ.* (the apodosis of the conditional sentence; the condition being granted, the conclusion naturally follows), *he, who raised from the dead Christ Jesus, will make alive your mortal bodies also.* In v. 10, *τὸ σῶμα νεκρόν*, *the body is a prey to death*, was given as a fact that must be acknowledged. But even this melancholy fact has a bright side, and should be viewed in connection with the Christian’s hope that even his mortal body (*θνητὸν σῶμα*) will be delivered from the power of death. The assurance of this is found in the resurrection of Christ. — *διὰ τοῦ . . . ἐν ὑμῖν* (the means by which, and an additional assurance), lit. *through his indwelling Spirit in you.* — *ζωοποιήσει* is more expressive here than *ἔγειρεῖ* would have been. It corresponds to *ζωή*, v. 10, and is the antithesis of *νεκρόν* and of *θνητό* (*mortal, subject to death*). It cannot be reasonably doubted that Paul has here in mind the future resurrection of the body as affirmed in 1 Cor. ch. xv. There also (v. 22) he uses the same verb, *ζωοποιέω*, evidently in the same sense as here.

Glancing back at a few sentences, we find the following connected thoughts. Whoever has not Christ’s Spirit, that one is not his. If, on

the contrary, Christ (i. e. *πνεῦμα Χριστοῦ*) is in you, then you may count on the following happy results. (1) Though the body is a prey to death because of sin, yet the spirit is life because of righteousness (v. 10). (2) But, further, he who raised Christ from the dead will animate again the mortal body, because the Spirit of Christ dwells in you (v. 11).

Vv. 12-17. Hence we ought not to live after the flesh, since it brings death. Those who are led by the Spirit of God adopted as his sons and heirs.

V. 12. "Ἄρα οὖν, a conclusion from vv. 10, 11. — ὀφελέται (fr. ὀφελέτης, 1 declen.) ἐστέν, we are debtors, we are under obligation. — οὐ τῇ σαρκὶ τοῦ . . . ζῆν (ζάω), not to the flesh in order to live after the flesh. The ellipsis, ἀλλὰ τῷ πνεύματι τοῦ κατὰ πνεῦμα ζῆν, but to the Spirit to live after the Spirit, is readily supplied to the mind.

V. 13. Reason for the foregoing. εἰ γὰρ . . . ζῆτε. For if ye live (are in the habit of living, continue to live. This is the force of εἰ w. the pres. indic.). — μέλλετε ἀποθνήσκειν, ye are about to die (something impending and certain). Note the compound ἀπο-θνήσκειν, as in classic Greek, st. θνήσκειν. — εἰ δὲ . . . θανατοῦτε (θανατώω), but if by the Spirit ye put to death (render dead) the doings (the practices) of the body (if ye continue to put to death, habitually put to death etc.). — ζήσεσθε, ye will live. The condition being fulfilled, the conclusion will certainly follow.

V. 14. Confirmation of ζήσεσθε. Ye will live; for etc. δοτοι κτέ., as many as (all who) are led by the Spirit of God, these are the sons of God; they partake of his nature and will live. Death cannot reach either him or his sons: "sons," in opposition to the idea of δοῦλοι in v. 15. — πνεύματι, dat. of agent or doer, w. a pass. verb.

V. 15. οὐ γὰρ ἐλάβετε (λαμβάνω) κτέ. For (confirmation of οὗτοι . . . θεοῦ) ye did not receive the spirit of bondage (servitude, bond-service) (when the Holy Spirit was imparted). — πάλιν εἰς φόβον, (leading you) back again into fear (into the condition in which ye once were). — πνεῦμα νιοθεστας (fr. νιός, a son, and τίθημι, to put, place, appoint) . . . κράζομεν, the spirit of adoption (of sonship), in which (spirit) we cry. — Ἐββᾶ ὁ πατήρ (nom. as voc., often in N. T.), *Abba, Father*, The Aramaic word Αβָא was doubtless adopted, first by our Lord, then by his disciples, from the Jewish into the Christian prayers. It would be an address particularly sacred and dear. Cf. Mark xiv. 36, Gal. iv. 6, Note. Luther renders the whole expression, *Abba, lieber Vater* (*Abba, dear Father*); De Saci (French version, Roman Catholic), *Mon Père, Mon Père* (*My Father, My Father*).

Vv. 16, 17. A fuller expression of the thought ἐν φι κράζομεν, κτέ. — αὐτὸ τὸ πνεῦμα κτέ. The Spirit himself (the Holy Spirit which we

received) *bears witness (testifies) with our spirit*. A recognition of the two as distinct; in opposition to all pantheistic ideas. Paul certainly was no pantheist. — ὅτι . . . τέκνα θεοῦ, *that we are children of God*. τέκνα, a word indicating more tenderness than *viol*. The figure of adoption recedes, and that of birth, with its inheritance, becomes more prominent. — εἰ δὲ τέκνα (sc. ἐσμέν), κτέ. *And if (as a matter of fact) children, heirs also (or then heirs)*. The figure is borrowed from earthly relations, and must not be pressed too far. The death of the testator is not of course, and cannot be thought of. — συνκλητονόμοι Χριστοῦ: more specific than the preceding clause. Not, *joint heirs of etc.*, but *Christ's joint heirs*, i. e. *joint heirs with Christ*. — εἴπερ, as in v. 9. — συν- . . . συν-, sc. τῷ Χριστῷ, *joint heirs with Christ, if indeed we suffer (are suffering) with (him), in order that we may also be glorified with (him), be made glorious with (him, in his kingdom)*: “suffer with him,” suffer as he suffered, suffered for the sake of the gospel, here on earth. This epistle was probably written in the fifth year of the reign of Nero (A.D. 58), some years before the first great persecution (in A.D. 64); yet there were many ways in which the Christians of that day suffered. The assurance of the glorious inheritance in prospect was their chief support, and made them joyful in the midst of suffering.

Vv. 18-30. Encouragements in the midst of sufferings: (1) The future glory far outweighs all present sufferings (vv. 18-25). — (2) The Holy Spirit aids us (vv. 26, 27). — (3) All things work together for good to those who love God (vv. 28-30).

V. 18. Δογίζομαι γάρ. *For* (introduces the encouragements in the midst of sufferings) *I reckon* (*I consider*). The word implies a careful estimate; no hasty, superficial, reckoning. Cf. iii. 28. The change from sing. to plur., or the reverse, is frequent, and without special significance). — ὅτι οὐκ ὀξια (sc. ἔστι or εἰσί) τὰ παθ- κτέ, *that the sufferings (the things suffered) of the present time are not worthy etc.* τοῦ νῦν καιροῦ, *of the present brief, passing, time; of the present point of time*. He does not say χρόνον or αἰώνος. — πρὸς τὴν . . . δόξαν, *to be compared with the coming glory*; more lit. *in comparison with etc.* — ἀποκαλυφθῆναι (ἀποκαλύπτω) εἰς ἡμᾶς, *to be revealed in us* (lit. *into us*; the glory not merely appearing to us, passing before our eyes, but *entering into us*, so that we share it, are transformed into the same glory. Cf. 2 Cor. iii. 18).

V. 19. A proof of the greatness and the certainty of the glory to be revealed. — ἡ γὰρ ἀποκαραδοκία (cf. ἀπο-καρα-δοκέω, *to watch with outstretched head*) τῆς κτίσεως. *For the earnest expectation of the creation (all except man, both animate and inanimate (Alf.); the whole creation with which we are immediately connected,—the earth, and all its tribes of beings, man excepted (Hodge). So the great majority of expositors).* —

τὴν ἀποκάλυψιν κτέ., *awaits (expects, is longing for) the revelation (or the revealing) of the sons of God.* The creation (personified here) is represented as earnestly looking for that renovation which will attend the revealing of the sons of God, when it shall be relieved from the curse originally pronounced. Cf. Gen. iii. 17, 18. For the character of this renovation, see Rev. xxi. It is also spoken of in Acts iii. 21, 2 Pet. iii. 12, 13.

Vv. 20, 21. The reason for this longing. τῇ γάρ . . . ὑπετάγη (ὑποτάσσω). *For the creation was subjected to vanity (to that state which is vain, unprofitable, useless, entirely different from its original design): οὐχ ἑκοῦσα, not of its own will, its own choice.* Cf. 1 Cor. ix. 17, ἐκάν. — ἀλλὰ . . . ὑποτάξαντα: *but (it was subjected) by reason of (or on account of) him who subjected (it), i. e. to carry out his own purpose, and in the end to secure his own glory.* — ἐφ' ἐλπίδι (W — H. ἐφ' ἐλπίδι: Attic ἐπ' ἐλπίδι) διότι (W — H. δτι), *in hope (lit. upon hope) because (or that).* This may be connected logically either with ὑπετάγη or with ὑποτάξαντα. The construction favors the latter, but the logical connection the former: *it was subjected in hope etc.* — καὶ αὐτὴ ἡ κτίσις κτέ., *the creation itself also (as well as the sons of God) shall be made free from the bondage (the servitude) of corruption, (and brought) into the freedom of the glory of the children of God:* τῆς φθορᾶς, *the corruption, destruction, ruin, resulting from the ματαίθης, v. 20.* — τῆς φθορᾶς . . . τῆς δόξης: gen. of apposition. Meyer; Winer, p. 531.

V. 22. οὕδαμεν γάρ. *(The picture just drawn is truthful.) For we know* (plur.; cf. note on λογίζομαι, v. 18). — δτι πᾶσα ἡ κτίσις κτέ., *that all the creation (or the whole creation) groans together and travails in pain (as if in childbirth) together until now.* — συν- . . . συν-: *together; not, together with the children of God, but simply, together in all its parts.*

V. 23. οὐ μόνον δέ, sc. πᾶσα ἡ κτίσις συνστενάζει κτέ. *And not only (does the whole creation groan together etc.): ἀλλὰ καὶ αὐτοί, but ourselves also (as well as the whole creation).* — τὴν ἀπαρχὴν . . . ἔχοντες, *though we have (or while we have) the first fruits of the Spirit;* — “first fruits,” a striking metaphor, borrowed from a well-known Jewish custom: τοῦ πνεύματος, gen. partit.; *the first fruits of the Spirit already received; the full harvest to come hereafter.* — ἡμεῖς καὶ αὐτοί, *we even ourselves (or we ourselves also); repeated for emphasis.* W — H. place ἡμεῖς in brackets; Meyer omits it. The sense, without ἡμεῖς, is not materially changed. — ἐν ἔστοις (= Att. ἡμῖν αὐτοῖς, often in N. T.) . . . ἀπεκδεχόμενοι, *groan within ourselves, while expecting in full (note the force of ἀπ- with ἔκδέχομαι, to expect; cf. ἀποδίδωμι, to pay what is due, to pay in full) adoption as sons.* The spirit of adoption is already received (v. 15), but the full adoption is still expected. — τὴν ἀπολύτρωσιν (appos. w.

vioθεσίαν) . . . ἡμῶν, the ransoming (the redemption) of our body; the ransoming of the body from the bondage of sin, and its transformation to the glorious body, like unto the body of the risen and glorified Redeemer; — that is something which we expect will be accomplished fully hereafter.

Vv. 24, 25. *τῇ γὰρ ἐλπίδι ἐσώθημεν (σώζω)*. For (introduces the reason why we are expecting the adoption) *in hope we were saved (were made partakers of salvation)*. Many prefer to render *τῇ ἐλπίδι, by hope*. The dat. may denote either manner or means, *in hope* or *by hope*; and the difference here is not important, — in fact, it may suggest both at once. — *ἐλπὶς δὲ . . . ἐλπὶς, but hope that is seen (ἐλπὶς here by meton. for the object of hope; if that is seen, or while that is seen), it is not hope.* — *οὐ γὰρ βλέπει τίς, τι καὶ ἐλπίζει; for what any one sees, why does he also hope for it?* W — H. read, *οὐ γὰρ βλέπει τίς ἐλπίζει; for what (one) sees, who hopes for?* or, inverting the Greek sentence, *for who hopes for that which he sees?* — *εἰ δὲ . . . ἐλπίζομεν, κτέ. But if (as a matter of fact) we hope (are hoping) for that which we do not see, through (by means of) patience (endurance, stedfastness) we wait for it (we continue expecting it in full).* *διὰ* w. the gen., properly *through*, the means. This idea is suitable here: *through patience, by the exercise of patience, we continue etc.* Note the force of the pres. tense.

V. 26. A second encouragement (see analysis vv. 18-31). *ώσαύτως δέ.* *And in like manner:* closely joined to what precedes, — we through patience are waiting and expecting; the Holy Spirit helps. — *συν-αντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν, takes to himself (λαμβάνεται, mid.) over against (a burden) (-αντι-) together with (συν-) our weakness (with us wherein we are weak).* — *τό* points out the sentence *τί . . . δεῖ*, as a substantive, the object of *οὐκ οἴδαμεν*: lit. *For the what we may pray for, as it is necessary (to pray), we do not know.* For this use of *τό*, see Winer, p. 109. For the subjunc. *προσενέχωμεθα; may pray for, or should pray for*, Winer, p. 299. — *καθό = (κατὰ δ) καθ' ο. — ὑπερ-εν-τυγχάνει (happens in for), intercedes for (ὑπερ-) (us): στεναγμοῖς ἀ-λαλήτοις, with (dat. of manner or means) groanings that have not been put in words and cannot be put in words, that cannot be spoken, unutterable.* Do we think of all this often enough?

V. 27. *οὐ δὲ ἐρευνῶν (Att. ἐρευνῶν) τὰς καρδίας. And he who searches carefully, he who scans, the hearts:* an O. T. characterization. See 1 Sam. xvi. 7, 1 Kings viii. 39, Jer. xvii. 9 ff. — *οἶδεν τί, sc. ἔστι, knows what is etc.* — *τό φρόνημα.* Cf. note, v. 6; found only four times in N. T. — *ὅτι* may be viewed as causal, because *he (the Spirit) intercedes according to (the will of) God (so the most): or it may be declarative, that, the fact that; knows what is the mind of the Spirit, that he intercedes etc.* (so Meyer,

Hofmann, and some others). Taking *οἶδεν* in its ordinary sense, *ὅτι* is more naturally declarative (cf. v. 28): *knows . . . that* etc. If with *οἶδεν* we connect the additional idea *approves*, then the causal meaning of *ὅτι* is suitable. The interpretation of Meyer adheres most closely to the ordinary meaning of the words, and makes equally good sense.—Winer's interpretation of *κατὰ θεόν*, *before God*, seems too great a departure from the usual meaning of *κατά* w. the acc. — *ὑπὲρ ἀγίων*. Note the omission of the article, — *for, in behalf of, saints*.

V. 28. A third encouragement (analysis vv. 18-31). — *οἴδαμεν δέ*. *And we know*. Some render *δέ* *but*; so Alf., Godet (*mais*). This seems far less natural. — *τοῖς ἀγαπῶσιν . . . εἰς ἀγαθόν*. This is rendered in two different ways: *to those who love God all things work together for good*; or, *with those who love God he works all things* (or *in all things*) *for good* (so Meyer, et al.); yet the former is preferred generally. — *πάντα*, *all things*, i. e. all their fortunes and experiences, trials included. — *τοῖς . . . οὖσιν*. Meyer, Hofmann, et al., find in this a causal meaning: *since they are the called according to (his) purpose*. It is usually viewed as an additional statement in the same const. w. *τοῖς ἀγαπῶσιν*: *to those who love God . . . to those who are called* etc. Both clauses suggest the reason why *all things work* etc.

Vv. 29, 30. *ὅτι*: causal; introduces a confirmation and fuller statement of the thought in *τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν*. — *οὐσίς*: anteced. *τούτους* understood (cf. v. 30); object of *προώρισεν*: *For whom he fore-knew* (*προέγνω*, *προγιγνώσκω*), (*these*) *he predetermined also*. Note carefully the full meaning of *προέγνω* (see L. and Sc.), *he knew, judged, decided, beforehand*: *προώρισεν*, fr. *πρό*, *before*; and *ὅρισω*, *to bound, mark out by boundaries, determine*, fr. *ὅρος*, *a boundary*. — *συμμόρφους κτέ.*, (*to be*) *conformed to the likeness* (the spiritual likeness) *of his Son*. *σύμμορφος* may take either the dat. or gen. So in Latin, *similis*, *affinis*, *communis*, etc. — *εἰς τὸ εἶναι αὐτὸν κτέ.*, *to the end that he (the Son) should be (the) first-born among many brethren*. — (V. 30) *and whom he predetermined, these he also called; and whom he called, these he also accounted righteous; and whom he accounted righteous, these he also glorified*. Note the succession of thoughts: *knew and decided upon beforehand*; *predetermined, set apart by boundaries beforehand*; *called*: *accounted righteous*: *glorified*. These five things are predicated of every one who is saved. The first being predicated, the rest follow in succession with absolute certainty. Buttmann (p. 202) views these aorists as *gnomic*, i. e. used in the statement of a general truth. Note *προ-*, *beforehand*; — how long ago, we are not here informed. Cf. Eph. i. 4.

Vv. 31-39. The apostle dwells on the leading thought of vv. 29, 30. “The entire passage (note the logical relation of *ὅτι*,

v. 29, and *οὖν*, v. 31) is a commentary on v. 28; and what a commentary!" (Meyer.) "Quid unquam Cicero dixit grandiloquentius?" (Erasmus.)

Vv. 31, 32. *Τί οὖν . . . ταῦτα*; *What then shall we say to (in view of) these things?* What conclusion shall we draw? — *εἰ ὁ Θεός* (sc. ἐστίν) *κτέ.* *If God (is) for us, who (is) against us?* A triumphant inquiry. Note the expressive brevity, *God for us, who against us?* "God for us" sums up the thought of vv. 29, 30. — V. 32 contains the great argument, — the reason for believing that God is for us. — *ὅς γε* (emphatic and restrictive particle) . . . *ἔφεισατο* (*φείδομαι*, w. gen., and various other constructions; see L. and Sc.), *He at least who did not spare (did not draw back from) his own Son.* — *ἀλλὰ . . . παρέδωκεν* (*παραδίδωμι*) *αὐτόν*, *but delivered him up for us all.* Bear in mind unto what God delivered him up, — "for us all," i. e. all who are described in this connection, vv. 29, 30. — *πᾶς οὐχὶ* (emphat. neg.) *κτέ.*, *how shall he not also with him graciously give as all things?* *χαρίσεται*; *χαρίζομαι*, *χάρις*, *give as a pure favor, graciously give, freely give:* *τὰ πάντα*, *all things*; i. e. all things which belong to salvation, to the work of Christ. Worldly possessions are not even thought of in this connection. The apostle says elsewhere (Phil. iii. 8) that he counts them but refuse (*σκύβαλα*) that he may win Christ.

Vv. 33, 34. Exultant language! *τίς ἔγκαλέσεται* (*ἐν, καλέω*) . . . *θεοῦ* (emphat. position); *Who shall bring any charge against GOD's elect (against persons whom God has chosen)?* — *Θεὸς ὁ δικαιῶν*· *τίς ὁ κατακρίνων*; *God (is) the one who accounts righteous: who (is) he that condemns (decides against)?* The question needs no answer; in fact, contains within itself the answer. No accuser dares to appear. — All this may afford us perfect assurance; but this is not all. *Χριστὸς . . . ἐντυγχάνει* *ινπὲρ ἡμῶν*. *Christ Jesus (is) the one who died, yea rather who was raised, who is at the right hand of God, who also intercedes (is interceding) for us.* With this punctuation and rendering agree Meyer, W — H., Godet, Hodge, et al. Others punctuate and render thus: *Who shall bring any charge against God's elect? Shall God who accounts them righteous? Who is he that condemns them? Is it Christ who died, yea rather who was raised etc.?* So Alf., et al. The first rendering seems preferable.

Vv. 35, 36. In view of what Christ has done and is still doing for us, comes with great force the question, *τίς ἡμᾶς χωρίσει κτέ.*; *Who shall separate us from the love of Christ?* (from the love which he has for us; gen. subjective: so the most. Others understand it as gen. objective, — from the love which we have for Christ. Why not both? Why exclude entirely either idea?) — *Θλίψις κτέ.* *Shall tribulation etc. (separate us from the love of Christ)?* This question suggests rather the idea of our love for Christ; objective gen. Note the word *τίς, who?* One might

expect here, in view of what follows, *τι, what? what shall separate etc.?* Yet observe that *τις* is either masculine or feminine, and so agrees grammatically with the nouns that follow. Hence it may be rendered grammatically, *what?* The last word in the long list, *μάχαιρα*, suggests the citation from the O. T., Ps. xlii. 23 (in the words of the LXX). — *καθώς γέγραπται ὅτι* (this belongs to the citation, and is not rendered) *ἔνεκεν σοῦ κτέ.* *As it has been written, on thine account we are put to death* (*ὅλην τὴν ἡμέραν*, acc., extent of time) *all the day long (through all the day, i. e. at every hour of the day some of us are liable to be put to death).* — *Ἐλογίσθημεν (λογίζομαι): we are accounted, or we have been accounted.* I much prefer this rendering of the aor. here. Cf. IIAD. GNOMIC AORIST: “The aorist, in this use, is freely interchanged with the present.” Meyer renders it, “*wie Schlachtschafe geachtet worden sind (Aor.)*;” Godet, “*nous avons été envisagés comme des brebis de boucherie.*” Many, however, prefer to render it, *we were accounted etc.* This quotation from the O. T. might remind the Christians of that day that their sufferings were in accordance with the experience of the righteous in former ages.

V. 37. *ἀλλ’ ἐν τούτοις πᾶσιν.* *But in all these things; the things just mentioned, v. 35.* — *ὑπερνικῶμεν* (*ὑπερ-νικάω*), *we conquer over and above, we conquer triumphantly.* — *διὰ τοῦ ἀγαπήσαντος ἡμᾶς,* *through him who loved us.* This, comparing it with v. 35, also with the doxology in Rev. i. 5 (*τῷ ἀγαπῶντι ἡμᾶς, καὶ λούσαντι κτέ.*), refers more naturally to the Son, — his love being here presented as the most prominent exhibition of his character.

Vv. 38, 39. *πέτεισμαι (πείθω) γάρ:* a confirmation of *ὑπερνικῶμεν:* *we conquer over and above; for I am persuaded etc.* (*πέπεισμαι*, 1st pers. sing.; cf. *λογίζομαι*, v. 18; but *ὑπερνικῶμεν*, v. 37, 1st pers. plur. No stress is to be laid on this change of number). — *οὐτε θάνατος οὐτε ζωή,* *neither death nor life,* the two principal states or conditions in which the human being may find himself; hence mentioned first among the causes or powers which might be supposed to influence us. — *οὐτε ἄγγελοι οὐτε ἀρχαί.* *neither angels nor principalities.* The question whether good or bad angels are here meant seems irrelevant: *angels* in the general sense, viewed as beings having far more power than men. So *ἀρχαί, principalities*, in the same sphere with angels. — *οὐτε ἐνεστῶτα* (pl. act. particip., fr. *ἐν-ιστημι*) *οὐτε μέλλοντα,* *neither things present nor things to come:* in the most general sense; not to be limited to a particular class of things, as trials. — *οὐτε δυνάμεις,* *nor powers, forces,* of whatever description; used also in the most general sense. — *οὐτε ὕψωμα οὐτε βάθος,* *neither height nor depth;* no extent of space shall be sufficient to separate us etc. — *οὐτε τις κτίσις ἔτέρα,* *nor any other creature (or creation);* nothing else that has been created. — *δυνήσεται . . . τοῦ Θεοῦ,* *shall be able (shall have the power) to separate, to part, us* (*χωρίσαι*, 1st aor. act. infin., fr. *χωρίζω*,

akin to *χωρίς* and *χώρος*) from the love of God; shall be able to make any space between us and the love of God. — *τῆς ἐν Χριστῷ κτέ.*, which is in Christ Jesus our Lord. Above, p. 35, *ἀπὸ τῆς ἀγάπης τοῦ Χ.*, from the love of Christ; here, the same love is spoken of as the love of God which is in Christ Jesus our Lord; — two modes of viewing the divine love, indicating at the same time the closest union of God and Christ.

The rendering above of vv. 38, 39, follows the punctuation and rendering of Meyer, and for the most part the punctuation of Tisch. W — H. place no comma or other point in the entire sentence. Another rendering would be, *neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, etc.* The grouping in pairs, as Meyer has done, seems, however, more natural and expressive: *neither . . . nor, neither . . . nor, etc.*

The rapturous emotions of the apostle nowhere overflow more abundantly than in this passage; and yet, true to himself, he does not lose his hold for a moment of the logical thread.

CHS. IX. — XI. — On the rejection of Christianity by the greater part of the Jews; — a topic which could not be silently passed over in this discussion.

CHAP. IX. — Vv. 1 — 5. Paul expresses his profound sorrow respecting his own people, especially in view of the great privileges which they had enjoyed. — Vv. 6 — 29. A vindication of the justice of God. — Vv. 30 — 33, to v. 21 in Ch. X. The blame with the Jews themselves.

Vv. 1, 2. This is introduced without any connective. The topic presents a most painful contrast to the exultant joy implied in what is said just before. V. 1 contains an unusually solemn and emphatic assurance: *I speak the truth in Christ, I do not falsify.* *ἐν Χριστῷ*, in Christ, as the element in which Paul lived. — *συμμαρτυροῦτης μοι κτέ.*, my conscience bearing witness with me in the Holy Spirit (the element in which his conscience had its activity). — *ὅτι λύπη κτέ.*, that I have great sorrow and unceasing agony in my heart. Paul does not yet mention the cause of his sorrow; that appears in the next verse, introduced with *γάρ*.

V. 3. *ηὐχόμην* (*εὐχομαι* in classic Gr. unites the two ideas of offering vows and prayers; in N. T., *to pray, to wish, to long for*). It is not certain whether the imperf. here denotes an actual state of mind, *I was wishing, I was praying* (in my great anxiety for my brethren,) (so Hofmann, von Hengstenberg); or whether we are to view it as conditional, sc. *εἴ, I could wish, I could pray* (so the most). The ellipsis of *εἴ* w. this form

of conditional sentence occurs in classic Greek, but oftener in N. T. Win. p. 305, Butt. § 139, 2, d. Cf. Rom. vii. 7, Gal. iv. 15, 20. — ἀνάθεμα εἶναι αὐτὸς ἔγώ (subject of the infin., αὐτὸς ἔγώ, same as that of the finite verb; hence in the nom.), *that I myself were anathema* (cf. Gal. i. 8, note). — ἀπὸ τοῦ Χριστοῦ: connect w. ἀνάθεμα: *from Christ, away from Christ.* — ὑπέρ; *for, in behalf of.* (It is not necessary here to depart from the ordinary meaning of ὑπέρ w. gen., and render it *instead of, in place of.*) — κατὰ σάρκα clearly qualifies τῶν συγγενῶν μου, though the article τῶν is not repeated before it: *my kinsmen according to (the) flesh.* Cf. the prayer of Moses, Ex. xxxii. 32.

V. 4. οἵτινες εἰσιν, *who are, since they are* (οἵτινες, *quippe qui*): Ισραὴλεῖται, the ancient, venerable, name; described by the three relative clauses, ὁν . . . ὁν . . . ἐξ ὁν. — ὁν ἡ νιοθεσία, sc. ἔστιν: *to whom belongs the adoption*; who in ages past, in distinction from all the other nations, were τοῦ θεοῦ νιοί. The word is here used in a national sense. In ch. viii. 15, νιοθεσία is used in quite a different connection, and with a different reference. — Note the succession of clauses, each made distinct by καὶ . . . καὶ . . . καὶ . . . καὶ . . . καὶ. — ἡ δόξα refers, it is thought, to the glorious appearances in the wilderness, and over the tabernacle. Cf. Heb. ix. 5. — αἱ διαθῆκαι, *the covenants*, made with Abraham and the patriarchs. To refer this to the tables of stone on which the law was written, or to the Old and New Testaments, does not suit the connection. (The N. T. was not yet written in full.) — ἡ νομοθεσία, *the giving of the law* (on Mount Sinai). This occurred once only; but the covenants were made at successive times. — ἡ λατρεία, *the religious service*, particularly the impressive religious ceremonies of the temple. Cf. Heb. ix. 1. — αἱ ἐπαγγελίαι, *the promises*, the most important of which were those relating to the Messiah.

V. 5. ὁν οἱ πατέρες, sc. εἰστιν, *to whom belong the fathers*; by which they would understand κατ' ἔξοχήν Abraham, Isaac, and Jacob. Cf. Exod. iii. 15, iv. 5, Acts iii. 13, vii. 32. — καὶ ἐξ ὁν ὁ Χριστὸς κτέ, and *from whom (or of whom) is Christ (or the Christ)*. This is the last particular named, and is by far the most important distinction of the Jewish nation. — τὸ κατὰ σάρκα, *so far as relates to (the) flesh.* τό points out the phrase, acc. of specification: ὁν after ἐξ relates to Ισραὴλεῖται, not to πατέρες; if it related to πατέρες, καὶ would be omitted. — ὁ ὁν . . . ἀμήν. The punctuation of Tisch., 8th edit., placing a period bet. σάρκα and δ, makes this an independent sentence, — an ascription of praise to God: *May God who is over all be praised for ever. Amen.* W — H. place only a comma before δ, thus making δ ὁν agree w. δ Χριστός: *who is (lit. the one being) over all, God blessed for ever. Amen.* The first reading seems scarcely to have been thought of by the early church. It introduces a doxology very abruptly, and makes no account of the particip. ὁν. An

overwhelming majority of scholars, both ancient and modern, adopt the second rendering.

Vv. 6-13. The promise of God not made void by the exclusion of a part of Israel.

Vv. 6, 7. Οὐχ οἶον (sc. ἐστίν) δὲ ὅτι. *But (it is) not of such a character as that; more freely rendered, it is not as though.* Bear in mind the leading thought,—the fact that so large a portion of the Jews were rejecting Christ. The const. οὐχ οἶον ὅτι is unusual. — ἐκπέπτωκεν (ἐκ-πίπτω), *has fallen out, has failed, has come to nought.* — οὐ γὰρ (introduces the explanation) πάντες κτέ. *For not all those (who are descended) from Israel, (not all) these are (in reality) Israel, i. e. Israelites.* The word “Israel” is here naturally understood in two different senses: first, as the name of the patriarch; and, secondly, as the name of his descendants. — οὐδὲν ὅτι εἰσὶν κτέ, *nor, because they are Abraham’s seed, are they all children.* — ἀλλά· ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα (cited verbatim from the LXX, Gen. xxi. 12): *but, in Isaac shall a seed be called for thee.* The descendants of Isaac, not those of Ishmael, shall be called thy seed, and accounted thine heirs.

V. 8. τοῦτ’ ἔστιν, *that is, id est*, introduces the explanation of the quotation. — οὐ τὰ τέκνα . . . τοῦ θεοῦ: *not the children of the flesh, (not) these are the children of God.* Note in this verse the conception, that those who are the genuine, spiritual, descendants of Abraham, are at the same time viewed as τέκνα τοῦ θεοῦ, *children of God.* — ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, *but the children of the promise,—the promise contained in the words just quoted.* — λογίζεται, *are reckoned.* Note the frequent recurrence of this word in this epistle: in ch. iv., 11 times; in the epistle, 19 times. — εἰς σπέρμα, *for a seed, entering into that relation.*

V. 9. ἐπαγγελίας γὰρ κτέ. (a confirmation of τὰ τέκνα τῆς ἐπαγγελίας, *the children of the promise*). *For this is the word of promise; or, more literally, this word (the one which follows) (is one) of promise.* — κατὰ τὸν καιρὸν τοῦτον, *at this (definite) time, at this season, in the following year.* Cf. Gen. xvii. 21, εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ τῷ ἐτέρῳ.

V. 10. οὐ μόνον δέ, *And not only (so).* Not only in the instance just cited do we see *God’s purpose according to election* (ἡ κατ’ ἐκλογὴν πρόθεσις τοῦ θεοῦ, v. 11), but also in another yet more marked instance. — ἀλλὰ καὶ . . . τοῦ πατρὸς ἡμῶν, *but Rebecca also, having conceived by one, our father Isaac.* In this instance both children had the same parents. In the former, the sons were born of different mothers, one of these a bond-woman: it was natural that the son of the bond-woman should give place to the son of the free-woman. But in this instance no such ground of choice appears: hence it was *the purpose of God according to election.*

The Greek sentence, begun in v. 10, is resumed with a change of construction (anacoluthon) in v. 12.

Vv. 11, 12. **μήπω γάρ γεννηθέντων** (*γεννάω*, to beget; pass. to be begotten: also, to be born, as here), **κτέ.**: *for though they (the twins) had not yet been born and had not done anything good or bad.* **αὐτῶν** is not expressed with these participles, but would be readily understood. No doubt, the readers of this epistle were familiar with the narrative. — **ίνα . . . μένη** (the final clause placed before the principal clause, v. 12), *in order that the purpose of God according to election might remain, might stand:* **ἡ πρόθεσις** (*πρό, τίθημι*), *the setting, placing, determining, beforehand; the purpose:* **κατ' ἐκλογήν** (*ἐκ, λέγω*), *according to a picking out, a choice, a selection.* This clause bet. **ἡ** and **πρόθεσις**, attributive position. **μένη**, antithetical to **ἐκπέπτωκεν**, v. 6. — **οὐκ ἔξ ̄ργων ἀλλ' κτέ.** (*the position of this clause connects it most readily w. μένη*), *(and this was) not of works, but of him who was calling.* — **ἔρρεθη** (L. and Sc. *φημι*) **αὐτῇ**, *it was said to her* **ἡ**, *δι* **τι**, before the *oratio recta*; not translated. — **ὁ μείζων δουλεύσει τῷ ἐλάσσονι**: cited verbatim from the LXX: lit. *the greater shall serve the less.* This is usually rendered, *the elder shall serve the younger*; yet Meyer adheres to the ordinary and strict meaning of **μείζων** and **ἐλάσσον**. The prediction proved true, not only in the case of the two sons, but also of their descendants.

V. 13. **καθὼς γέγραπται** (*γράφω*), *even as it is written*, — Malachi i. 2, 3 (cited, with a slight variation in the order, from the LXX), — **τὸν Ἰακὼβ ἡγάπησα κτέ.**, *Jacob I loved, Esau I hated*, i. e. before their birth (v. 11 and v. 12), *this was said to her*; and exactly in accordance with this is the language of the prophet. All this illustrates the **ἡ κατ' ἐκλογήν πρόθεσις τοῦ θεοῦ**.

Vv. 14-18. No injustice on the part of God in all this.

V. 14 proposes the question which naturally occurs to the human mind: **Τί οὖν ἔροῦμεν**; *What then shall we say?* **μὴ ἀδικία κτέ.**; *Is there unrighteousness with God? By no means!*

Vv. 15, 16. **γάρ**, a confirmation of **μὴ γένοιτο**. — **τῷ Μωϋσεῖ . . . λέγει.** *For he saith to Moses.* It would seem all the more solemn and weighty as addressed to Moses. Cf. x. 5, 19. — **ἔλεήσω δν ἀν ἔλεω** (pres. subjunc.), **κτέ.**: cited verbatim from the LXX, Exod. xxxiii. 19: *I will have mercy (on him) on whom I have mercy, and I will have compassion (on him) on whom I have compassion;* — an expression of the most absolute sovereignty, implying an absolute right of choice: hence there can be no possible unrighteousness in the exercise of choice. **δν ἀν** w. the subjunc., a conditional relat. sentence. — **ἄρα οὖν οὐ τοῦ θέλοντος**, sc. *ἐστιν*. *So then it is not of him who wills* (it, i. e. the obtaining of what is implied or

involved in the words ἐλεῶ and *οἰκτείρω*), *nor of him who runs, but of God who has mercy.* τρέχοντος, spoken primarily of one who runs in the competitive race; hence, of any great exertion. Observe that in the exercise of this sovereign choice, God is here spoken of as ἔλεωντος, *having mercy.* This is often forgotten.

V. 17. γάρ introduces a confirmation of the same great principle of God's sovereignty by an example familiar to the Jewish mind, — an example of one who was hardened; the opposite of ἔλεος. — διτι introduces the citation, as in v. 12. — εἰς αὐτὸν τοῦτο, (*looking*) into this itself, with this very end in view. — ἔξηγειρά (εξ, ἐγείρω) σε, *I raised thee up.* — ὅπως ἐνδείξωμαι (aor. mid. subjunc., fr. ἐν-δείκνυμι) ἐν σοὶ κτέ., *that I might show (exhibit) in thee (i. e. in thine overthrow) my power.* — καὶ ὅπως διαγγελή (2 aor. pass. subjunc. of διαγγέλλω) κτέ., *and that my name might be published abroad in all the earth: τὸ ὄνομά μου, my name, as the name of the one who had wrought such wonders.* The latter part of this quotation is from the LXX verbatim; the first part is somewhat changed. Cf. Exod. ix. 16.

V. 18. Conclusion from the foregoing and the statement of a general principle. — ἄρα οὖν . . . σκληρύνει. *So then on whom he will he has mercy and whom he will he hardens.* The ellipsis w. θέλει is readily supplied: θέλει ἐλεεῖν . . . θέλει σκληρύνειν, *on whom he wishes (to have mercy) (on him) he has mercy, and whom he wishes (to harden) (him) he hardens.*

“ Whatever difficulty there lies in this assertion, that God hardeneth whom He will, lies also in the daily course of His providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history; but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions.” (Alford.) An exceedingly important statement.

Vv. 19–21. Man not in a condition to call in question the dealings of God.

V. 19. Ἐρεῖς (L. and Sc. φημί) μοι οὖν. *Thou wilt say to me then* (in view of the statement, v. 18). — τί ἔτι μέμφεται; *Why does he still find fault?* — τῷ γὰρ βούληματι κτέ. The preceding question implies, he has no reason to find fault; *For who withstands his will?* τὸ βούλημα (only twice in N. T., fr. βούλομαι, *I wish, or I will*), *that which has been willed, or wished;* cf. Acts xxvii. 43: the usual word in N. T. for “will” is θέλημα. ἀνθέστηκεν (ἀντί, ἴστημι), perf. in form, pres. in meaning. The questions in this verse are those of the unrenewed man in every age.

V. 20. *Ἄνθρωπε, O man, O human being.* — *μενοῦνγε* (*μέν, οὖν, γέ*), *indeed then, nay but, yea rather* (Alf., L. and Sc.); *ja wohl* (Meyer); *bien placé* (Godet). It does not contradict, but shows the absurdity, of what precedes. — *σὺ τίς εἶ ὁ ἀνταποκρινόμενος* (*ἀντί, ἀπό, κρίνομαι*) *τῷ Θεῷ, thou, who art thou that (acting as a judge, κρινόμενος) repliest against God?* — *μή ἐρεῖ τὸ πλάσμα τῷ πλάσαντι* (*πλάσσω*) · *τί . . . οὔτως;* *Shall the thing that has been moulded say to him who moulded it, Why didst thou make me thus?* Note the force of the neg. *μή* in a question anticipating a neg. answer. In the next sentence, *οὐκ* anticipates an affirmative answer. This question implies nothing more than the absolute dependence in every respect of the creature on the Creator.

V. 21. *ἢ* (introduces a new illustration) *οὐκ ἔχει . . . τοῦ πηλοῦ, or has not the potter a right over the clay: ἐκ τοῦ . . . φυράματος* (fr. *φυράω*, to mix, to knead; *τὸ φύραμα*, that which has been mixed, the mass), *from the same mass* (the mass of clay mixed with water). — *ποιῆσαι* w. *ἔξουσίαν*, a right to make. — *δι μὲν . . . δι δέ* = Att. *τὸ μὲν . . . τὸ δέ*, *the one . . . the other: σκεῦος*, apposition: *from the same mass to make the one (part, portion) a vessel for honor (put into that use), the other (part) for dishonor?* This illustration was familiar to the readers of the O. T. (cf. Is. xxix. 16, xlvi. 9, 10; Jer. xviii. 6: also in the Apocrypha); and would therefore have all the more force to the readers of this epistle. God's sovereignty, his absolute right (*ἔξουσίαν*) to carry out his own pleasure, without giving account to any creature, is the thought presented in this illustration.

Vv. 22-29. God's long-suffering and the end in view.

Vv. 22, 23. *εἰ δὲ κτέ.* A conditional sentence with the apodosis suppressed,— a construction found in classic as well as N. T. Greek,— with an interrogation point at the end of v. 23. So W — H. The force is best given by the English, *What if.* Following the punctuation of Tisch., we render: *What if God, though willing (θέλων) to show his wrath and to make known his power (τὸ δυνατὸν αὐτοῦ, that which was possible on his part), endured in much longsuffering (much patience) vessels of wrath completely fitted (κατηρτισμένα, καταρτίζω) for destruction (to enter into destruction) and (what if he did this) in order that he might make known the riches (the wealth) of his glory upon vessels of mercy which he had made ready beforehand (προητοίμασεν, πρό, ἐτοιμάζω) for glory (to enter into glory)!* The sentence in English is rather an exclamation than a question. The apodosis of the sentence, read as a condition, would be somewhat thus: *If God resolved to act in the manner here described, what will a created being have to say?* See Win. and Butt. on Aposiopesis. In respect to any theological difficulties connected w. *κατηρτισμένα* and *προητοίμασεν*, see remarks on v. 18. Other constructions of the sentence have been

proposed, but the one above given seems the most natural. For fuller discussions of the theological questions here involved, the student is referred, if he has a taste for such discussions, to the larger commentaries.

Vv. 24, 25, 26. *οὐσ . . . ἡμᾶς*. Antecedent in the relative clause = *ἡμᾶς οὐσ κτέ*. The sentence takes up and expands the thought *ἐπὶ σκεύη ἐλέός, upon vessels of mercy . . . (upon) us, whom he also called, not only from the Jews, but also from the Gentiles*. — *ἐν τῷ Ὡσῆᾳ, in (the book of) Hosea, ii. 25*. The variation from the original is very considerable, both in the order and structure of the clauses, and in the application of the words. — *καλέσω τὸν οὐ λαόν μου, I will call the one (who is) not my people: λαόν μεν, (this one I will call) my people*. — *καὶ τὴν οὐκ ἡγαπημένην (ἀγαπάω), and her who is not loved (has not been loved): ἡγαπημένην, (I will call) loved*. — *καὶ ἔσται κτέ*. Hosea, i. 10, nearly verbatim from the LXX. *καὶ ἔσται* is not the language of the apostle, but part of the citation. It = Heb. *כִּי*. W — H. place only a comma after *αὐτοῖς*, and this seems better. The citation seems intended to show that it is in keeping with God's dealings in the past to receive and own as his people those who had not been his people, — a confirmation particularly of *ἀλλὰ καὶ ἐξ ἔθνων*.

V. 27. *Ἡσαῖας δὲ κράζει*. Is. x. 22, 23. A confirmation from prophecy that the rejection of a large part of Israel was but the fulfilment of that which had long before been declared. The statements of both prophets taken together confirm v. 24: that of Hosea, *ἀλλὰ καὶ ἐξ ἔθνων*: that of Isaiah, *οὐ μόνον ἐξ Ἰουδαίων*. The first, the acceptance and adoption of Gentiles; the second, the rejection of Jews. — *κράζει, cries, loudly proclaims: ὑπέρ, respecting, concerning*. Note this use of *ὑπέρ* in later Greek. — *ἐὰν οὐ . . . θαλάσσης, If the number of the sons of Israel be as the sand of the sea: τὸ ὑπόλειμμα σωθήσεται (σῶσω), the remnant (that which has been left behind, only that) shall be saved*; or, as in R. V., *it is the remnant that shall be saved*.

V. 28. A continuation of the same citation, denoting the certainty and the speedy execution of that which is predicted. — *λόγον γὰρ . . . ἐπὶ τῆς γῆς For finishing (συντελῶν, σύν, τελέω) and cutting short (his) word, the Lord will execute (it) upon the earth: λόγον, word; quicquid dixit (Erasm.)*. Meyer remarks that the LXX did not understand the original Hebrew, and translated it incorrectly; yet Paul follows very nearly the LXX, giving the same general thought. The student will also observe how different the reading of this verse in the recent critical editions is from earlier editions of the Gr. Test.

V. 29. A further confirmation from prophecy that the remnant only shall be saved. — The punctuation of Meyer and of Godet, placing a

comma after *καὶ*, and connecting it with *εἰ μή*, seems preferable: thus, *And, even as Isaiah has prophesied, unless the Lord of Sabaoth had left to us a seed, we should have become as Sodom, and should have been made like Gomorrah* (lit. *and as Gomorrah we should have been made like*). Cited verbatim from the LXX, Is. i. 9. — *προειρηκεν* (πρό, εἰρηκεν, I., and Sc. φημί), *has prophesied* (so Meyer, Godet, De Wette, Thol., et al.); *has said before*, i. e. in a preceding part of his prophecy (so Beza, Calvin, Grotius, Erasm., Alf., et al.). It is difficult, and surely not very important, to decide between these two renderings. — *Σαβαώθ*, Heb. שָׁבָאָת, *of hosts*. “The apostle appears to have retained the Hebrew word untranslated, because it is so retained in the LXX.” (Stuart.) — *ἐγενήθημεν* (γίγνομαι, later γίνομαι). Note this form of the aor. in later Gr., st. *ἐγενόμην*, pl. *ἐγενόμεθα*.

Vv. 30-33. The blame of their rejection falls on the Jews themselves. The reason for this here briefly stated; then more fully developed in ch. x.

Vv. 30, 31. The student has already become familiar with the *Tί οὖν*; and *Tί οὖν ἐροῦμεν*; in the style of Paul. The question is here answered in vv. 30, 31; and the way is thus prepared for *διατί*; and the important principle stated in vv. 32, 33 — *ὅτι*: declarative. *That* (answer to the question) *the Gentiles, who followed not* (lit. *those not following, or though they followed not*) *after righteousness, obtained righteousness, etc.* The words *διώκοντα* and *κατέλαβεν* (*κατα-λαμβάνω*) suggest the picture of one running in the race-course and obtaining the prize. *Ἕθνη, the Gentiles, or Gentiles*, without the article in Greek, as only a part, not all, are meant. — *δικαιοσύνην δὲ τὴν ἐκ πίστεως*, *but the righteousness, that of faith*; more freely rendered, *but the righteousness which is of faith*. *δέ* (cf. iii. 22), *but*; *aber*, Meyer; *mais*, Godet: cf. Win. p. 443. *δικαιοσύνην* made definite by *τὴν ἐκ πίστεως* (so in iii. 22; *δικαιοσύνη* made definite by the gen. *θεοῦ*), *the righteousness which springs out of, results from, faith* (*die aus dem Glauben kommende*, — Meyer). Note the emphatic repetition of *δικαιοσύνην*, and, in v. 31, of *νόμον*. — *Ισραὴλ δέ*: *but Israel* (i. e. the great body of the nation). — *νόμον δικαιοσύνης*: *a law of righteousness*, i. e. a law which should secure righteousness. — *εἰς νόμον οὐκ ἐφθασεν* (*φθάνω*): *did not come into a law (of righteousness)*. *δικαιοσύνης*, repeated in some MSS. after the second *νόμον*, belongs in thought w. both words. *φθάνω*, in classic Greek, *to come first*. For the meaning *to come*, in N. T., see Matt. xii. 28, Luke xi. 20, 2 Cor. x. 14, 1 Thess. ii. 16.

Vv. 32, 33. *διατί*; *Why?* *For what reason* (did Israel fail)? — *ὅτι* (causal) . . . *ἐργων*, sc. *ἐδίωξαν δικαιοσύνην*, *because* (they followed after a righteousness) *not resulting from faith, but as if resulting from works*: *ὡς* suggests that such a pursuit was only a vain imagination. — *προσέ-*

κοψαν (*προσκόπτω*) *κτέ*, *they stumbled, they struck against, the stone of stumbling*: *τῷ* before *λίθῳ*, to denote an object well known, as foretold by the prophet. — *ἴδον τίθημι κτέ*. The quotation unites two passages in Isaiah, — viii. 14, and xxviii. 16. Cf. 1 Pet. ii. 6, 7, *Behold I place etc.* — *καὶ ὁ πιστεύων ἐπ' αὐτῷ*, *and he who has his faith (resting) upon it*. This stone of stumbling and rock of offence would be understood at once as referring to the Messiah. — **κατασχυνθήσεται** (*κατ-αισχύνω*), *shall not be put to shame, made ashamed*. The expression in the LXX is *οὐ μὴ κατασχυνθῆ*, which is not an accurate rendering of the Heb. **שְׁׁמַנְיָה**. It is thought by some (Reiche, Olsh., Hofmann) that the LXX had before them a different Hebrew reading. Note that Paul adopts the sense given by the LXX, although in a different form of the Greek verb.

CHAP. X.—The thought in Ch. IX. 30–33 more fully developed.

Vv. 1-4. The reason why the Jews were rejected. — Vv. 5-10. Salvation designed for Gentiles as well as Jews. — Vv. 11-17. The gospel should be preached to all. — Vv. 18-21. The calling of the Gentiles predicted in the Old Testament.

Vv. 1, 2. Note in the address **Ἄδελφοί**, the affection which was undoubtedly unfeigned. — **μέν** without any corresponding **δέ**. — **ἡ εὐδοκία** (cf. Matt. xi. 26; Luke ii. 4, x. 22; Eph. i. 5, 9; Phil. i. 15, ii. 13; 2 Thess. i. 11) . . . **καὶ ἡ δέσησις κτέ,** *the goodwill of my heart and my supplication to God (is) for them (that they may be led) into salvation.* **ὑπὲρ αὐτῶν**, *for them.* One might expect here **ὑπὲρ ὑμῶν**, *for you*; but the epistle was addressed to the Roman church, composed both of Gentiles and of Jews who believed in Christ. These were the persons meant by **Ἄδελφοί**; hence he naturally uses the 3d pers. in speaking of the Jewish nation as a whole. — **εἰς σωτηρίαν**, *the end in view in connection with* **ἡ εὐδοκία . . . ἡ δέσησις**, *goodwill . . . supplication.* Note the article **ἡ** w. **δέσησις** as an unemphatic possessive pronoun (also the dis. bet. **δέσησις** and **προσευχή**, *supplication, prayer*; cf. Eph. vi. 18). — **μαρτυρῶ γὰρ αὐτοῖς** (*introduces a reason for this goodwill and supplication*). *For I testify (I am a witness) for them* (dat. of interest; or, *in respect to them*, dat. of reference). — **ζῆλον θεοῦ** (*objective gen.*), *a zeal for God.* — **ἀλλ' οὐ** (*sc. ζῆλον θεοῦ* **ἔχουσιν**) **καὶ ἐπίγνωσιν**, *but (they have) not (a zeal for God) according to knowledge; not according to an intelligent and correct view of the plan of salvation.* Their zeal is quite disproportionate to their knowledge. **γνῶσις**, *knowledge; ἐπίγνωσις, a thorough, full knowledge.*

V. 3. γάρ introduces the explanation and confirmation of οὐ κατ' ἐπίγνωσιν. — τὴν τοῦ θεοῦ δικαιοσύνην: cf. i. 17. — τὴν ιδίαν δικαιοσύνην, *their own righteousness*; i. e. τὴν ἐκ τοῦ νόμου, that of the law, that which is established by their own legal observances. — στήσαι (ιστημι),

to establish, to cause to stand ; gültig machen (Meyer). — οὐχ ὑπετάγησαν (2 aor. pass., fr. ὑποτάσσω): mid. in meaning; cf. viii. 7, xiii. 1, James iv. 7, 1 Pet. ii. 13: *they did not subject themselves.* Yet this same tense may be used in the strict passive sense; cf. viii. 20.

V. 4. In their attempt to establish their own righteousness they failed: *for, γάρ,* introduces a most important declaration. — τέλος (emphat. posit.) νόμου, *an end (a completion, a termination) of law,* as a system, a means of obtaining righteousness: Χριστός, sc. ἐστιν, is Christ: εἰς δικαιοσύνην, *(leading) into righteousness:* παντὶ τῷ πιστεύοντι, may be viewed as dat. of interest, or as dat. of reference, *for every one who has faith, or in reference to, in relation to.* The order of the Greek words in the sentence presents the idea most perspicuously. τέλος νόμου may be viewed as definite, *the end of the law.* This meaning of τέλος, *end, termination,* seems more appropriate here; and it is so understood by a large class of expositors (so Meyer, De Wette, Luther, Augustine, et al.). Yet the word may include also the idea, *end in view, fulfilment:* so many expositors understand the word here. The first meaning seems from the connection to be most prominent.

V. 5. γάρ introduces a series of statements confirming v. 4. — γράφει: historic present. — ὅτι, before the orat. rect., does not belong to the citation. — τὴν δικαιοσύνην ἐν αὐτῇ: Levit. xviii. 5: lit. *the man who has done the righteousness which is of the law shall live in it.* The emphatic word is ποιήσας. — ζήσεται (ζάω), *shall live;* not in the O. T. sense of a prosperous life in the land of promise, but in the N. T. sense of eternal life (ζωὴ αἰώνιος). — Note that Paul attributes Leviticus to Moses as author.

Vv. 6, 7, 8. ή δὲ ἐκ πίστεως δικαιοσύνη. *But (in contrast with what precedes) the righteousness which comes from faith (here personified, and hence the words) οὐτως λέγει, thus speaks.* The following lively imagery is taken from Deut. xxx. 11-14, with such variations as the different connections require. In both passages the language presents one thought in common, — *the word is near thee etc.;* but how different is *the word* in the Old from *the word* in the New Testament! There, it is the ή ἐντολῇ and the ποιεῖν αὐτό: here, it is the τὸ ρῆμα τῆς πίστεως. Paul draws the imagery chiefly from Deut., but the doctrine is radically different. — μὴ εἴπῃς (aor. subjunc.) ἐν τῇ καρδίᾳ σου, *say not in thy heart.* — τίς ἀναβήσεται . . . τίς καταβήσεται, *who shall ascend . . . who shall descend etc.,* i. e. who shall do some great, some impossible thing? The inquiring sinner often plans some great thing. Instead of accepting with a simple and childlike faith the offer of salvation through Christ, he wishes *to do, ποιεῖν τοῦτο.* — ἀλλὰ τί λέγει; *But what does it (the righteousness which comes from faith) say?* — ἐγγύς σου κτέ, *Near thee is the word . . . the*

word of faith ($\tauῆς πλατεῶς$, objective gen.; the word which points to faith, which makes faith the object held ever in view, the great doctrine) *which we proclaim*. It seems desirable, and not difficult, to distinguish usually in translating between $\epsilonὐαγγελίω$, $\kappaτρίσσω$, and $\kappaταγγέλλω$: *to tell the glad tidings, to preach; to proclaim (as a κῆρυξ); to announce (as a messenger, an ἄγγελος)*. To render them all by the one English word *preach*, is certainly very faulty.

V. 9. **ὅτι** may be understood as causal, *because*; or as declarative, *that*. In the former sense it would be a confirmation of the preceding sentence; in the latter, a fuller statement. — **ἐὰν ὀμολογήσῃς** (aor. subjunc. of **ὁμολογέω**) . . . **καὶ πιστεύσῃς** (same const. w. **ὁμολογήσῃς**) . . . **σωθήσῃ** (fut. pass. of **σώξω**.) (A future condition stated distinctly and vividly—Goodw. Supposition with probability—Had. The aor. subjunc. in conditional sentences is often nearly equivalent to the Latin fut. perf.—Had.): *if thou confess . . . and have faith, or if thou shalt confess . . . and have faith . . . thou shalt be saved.* — **ἐν τῷ σώματι σου** . . . **ἐν τῇ καρδίᾳ σου** correspond to the same clauses above. — **Ἴησον**: obj. of **ὁμολογήσῃς**, **κύριον** in appos. with it: *Jesus (as) Lord.* — **ἐν τῇ καρδίᾳ σου**. Observe that Paul locates the faith of which he is speaking in the heart, not in the head,—an important difference. Observe also Paul's test of faith,—that God raised this Jesus from the dead. This statement is in reference to the question in v. 7. — **σωθήσῃ**, *thou shalt be saved, shalt be rescued from death and made a partaker of the salvation through Christ.* It means, therefore, much more than **ζήσεται**, v. 5.

V. 10. An explanation and confirmation of v. 9. Note the succession of sentences beginning **γάρ . . . γάρ . . . γάρ . . . γάρ . . . γάρ**, each one confirming the preceding. — **καρδίᾳ . . . στόματι**: dat. of means: *with (the) heart . . . with (the) mouth.* — **πιστεύεται εἰς δικαιοσύνην . . . ὅμολογεῖται εἰς σωτηρίαν**, *faith is exercised (leading) into righteousness . . . confession is made (leading) into salvation.* The verbs are impers. Note the parallelism, after the Hebrew style.

Vv. 11, 12. *πᾶς ὁ πιστεύων . . . καταισχυνθήσεται* (*καταισχύνω*).
Every one who has faith (resting) on him shall not be put to shame. αὐτῷ
 and αὐτὸν (v. 9) are readily referred to Ἰησοῦν: cf. ix. 33. For πᾶς . . .
 οὐ, cf. Win. § 26, Butt. p. 121. Note that Paul, in stating again this great
 fundamental doctrine, now adds for emphasis πᾶς, *every one*, which is not
 expressed above, ix. 33, and is not in Isaiah, either in the Hebrew or in
 the LXX. — οὐ γάρ ἔστιν διαστολή: a confirmation of πᾶς: *for there is no*
distinction (no drawing asunder, no separation) both of Jew and of Greek,
i. e. in respect to the acceptance of those who have faith; the subject now
under consideration. Note continually the word *Ἐλλην, Greek, in the*
sense of Gentile, — every one in distinction from the Jew. — ὁ γάρ αὐτὸς

κύριος πάντων, sc. ἔστιν: *for the same Lord (belongs to) all, (is Lord) of all.* κύριος here naturally means Christ. Cf. v. 9; also xiv. 9, Phil. ii. 11, Acts x. 36. — **πλούσιῶν εἰς πάντας κτέ,** *being rich towards all, being rich (and imparting his riches so that they enter) into the midst of all who call upon him.*

V. 13. **πᾶς γάρ ὁ διὰ ἐπικαλέσηται** (aor. subjunc. mid.) . . . **σωθήσεται.** *For every one, whosoever shall call (or shall have called) on the name of the Lord, shall be saved.* Note the emphat. **πᾶς ὁ διὰ**, *on the name of the Lord, i.e. with a recognition and acknowledgment of “what his name imports, — to wit, the sinner’s only hope, his Redeemer, Justifier, Lord, final Judge”* (Hackett). Cf. Acts ii. 21; Joel ii. 32, cited verbatim fr. the LXX.

Vv. 14, 15. **πῶς οὖν ἐπικαλέσωνται**, *How then shall they (or may they, can they) call on him etc.* Note here after **πῶς** the aor. subjunc. forms, except **ἀκούσονται**. The change from fut. indic. to aor. subjunc. is so slight that the difference in the popular pronunciation would probably not be perceptible to the ear; and hence, in instances like these and many others in N. T. Greek, there could be scarcely a perceptible difference of meaning. Cf. Meyer, *in loco.* — **εἰς δὲ οὐκ ἐπίστευσαν, in whom** (directing attention into whom) *they did not have faith.* — **πῶς δὲ κτέ,** *and how shall they have faith in him whom they have not heard?* (so Meyer, Vulgate, R. V.,) or, *of whom they have not heard?* (so nearly all expositors.) The connection certainly seems to require this meaning of **οὐ οὐκ ἡκουσαν**, *of whom, in regard to whom etc.* — **πῶς δὲ . . . κηρύσσοντος**; *and how shall they hear without one making proclamation?* — **πῶς δὲ . . . ἀποσταλῶν** (**ἀποστέλλω**); *and how shall they make proclamation unless they be sent?* By whom sent? The answer is implied in v. 17: **διὰ φήματος Χριστοῦ.** — **καθὼς γέγραπται κτέ.** (and they shall be sent; for this is implied in the words of the prophet), *even as it has been written, How beautiful are the feet of those who preach the good things, or who publish the good tidings of the gospel!* Note the close logical connection of this whole paragraph. The citation is a free rendering of Is. lii. 7. The immediate object, carrying out the thought **οὐ . . . διαστολὴ κτέ**, v. 12, is to show the propriety of preaching the gospel to the Gentiles.

Vv. 16, 17. **ἀλλ’ κτέ.** *But (though thus published) not all listened to the gospel, to the good tidings.* (And this is in conformity with the words of the prophet.) *For Isaiah says, Lord, who put faith in our report? ἀκοή, the sense of hearing, the act of hearing, the thing heard, the report.* Cf. John xiii. 38. See also Gal. iii. 2, ἀκοῆς, note. The citation is from Is. lii. 1, verbatim from the LXX. — **ἄρα κτέ.** *Accordingly (a conclusion from the prophetic words, which suggest a negative answer; and a confirmation of v. 14) faith (comes) by (as a result of) hearing* (cf. definitions

of ἀκοή, v. 16); and hearing, through the word of Christ: ἡ, generic article: πίστις . . . ἀκοή, sc. ἐστίν. Some editors read here, θεοῦ st. Χριστοῦ, through the word (that which has been spoken) of God. The thought of the apostle is not materially changed.

V. 18. ἀλλὰ λέγω. But I say (I ask). — μὴ οὐκ ἤκουσαν; they did not fail to hear, did they? The answer, no! is suggested by the neg. μή: the neg. οὐκ is in close connection with the verb (οὐκ ἀκούω, I do not hear, I fail to hear). Note the difference bet. ἀκούω, I hear; and ὑπακούω, I hear to, I listen to, I obey. — μενοῦντες (emphasizes the negation implied in the question), certainly not: (that was not possible, for) into all the earth went out their sound; and into the limits of the habitable world, their words. Ps. xviii. 5, cited verbatim fr. the LXX. αὐτῶν . . . αὐτῶν refer here naturally to the persons making the proclamation. In the Ps. (numbered xix. Eng. version) they refer to the heavens, which declare the glory of God.

V. 19. ἀλλὰ λέγω, as above. — μὴ . . . οὐκ (as in v. 18) ἔγνω (γιγνώσκω); Israel did not fail to know, did he? (That is not possible; for) First (in the order of time, among those who predicted the extension of the gospel to the Gentiles) Moses says. The ellipsis after οὐκ ἔγνω is variously supplied. The most natural is, Israel did not fail to know the fact here declared, — the proclamation of the gospel to the Gentiles. — ἔγώ . . . ἐπ' οὐκ ἔθνει, I will move you to jealousy with (lit. upon) (that which is) not a nation. — ἐπ' θνεῖ . . . παροργιῶ (fut., fr. παρ-οργίζω) κτέ., with a nation not intelligent I will move you to anger. Deut. xxxii. 21, cited nearly verbatim fr. the LXX.

Vv. 20, 21. Ἡσαΐας δέ: another citation to the same effect. — ἀποτολμᾷ (ἀπό intens. and τολμάω) καὶ λέγει (pres. tense, implying the present truth of the words cited). And Isaiah is very bold and says. The utterance of these words required some boldness on the part of the prophet. — εὑρέθην (εὑρίσκω) . . . ἐπερωτῶσιν (ἐπ-ερωτάω): cited nearly verbatim from the LXX, but with an inversion of the clauses: I was found by those who did not seek me; I became manifest to those who did not ask of me: τοῖς . . . ζητοῦσιν, by those not seeking me; dat. of agent or doer. Win. § 31, 10. — ἐγενόμην, in the LXX ἐγενήθην: ἐπερωτάω, to ask, to question, to interrogate; used often in the gospels, only twice in the epistles. — πρὸς δὲ . . . λέγει. But (in contrast with those referred to in v. 20) respecting Israel he (the prophet, in the name of God) says. — δλῆν τὴν ἡμέραν: acc. of time, denotes duration: all the day long, the whole day through. — ἔξεπέτασα (ἐκ-πετάννυμι) κτέ., I stretched out, I extended, my hands (the attitude of one inviting or imploring) towards a people disobeying and contradicting: ἀπειθοῦντα is particip., not adj., and may equally well be rendered lit. The old English word *gainsaying*, is not

clearly understood by the majority of people. — Note carefully the doctrine here presented. God is represented as stretching forth his hands; thus inviting and entreating Israel to come to him. A large portion disobey and say, no! These, and these only, God finally rejects. We have here, then, the fact of human responsibility clearly stated.

CHAP. XI. — God's plan in the rejection of a large part of Israel.

Vv. 1-10. This rejection not total; but in part. — Vv. 11-24. The rejection attended with blessed results to the Gentiles; and not to remain perpetual. A word of warning to the Gentiles. God's goodness and severity alike manifest in all this. — Vv. 25-32. The ultimate gathering in of the Jews with the Gentiles. — Vv. 33-36. A glance at the vast plan of God, with an expression of adoration.

V. 1. **Δέγω οὖν.** *I say then;* — a false inference from ch. x. vv. 19-21, is thus introduced and refuted. — **μὴ ἀπώσατο** (**ἀπ-ωθέω**) **κτέ.** *Did God cast off (reject) his people?* Note here again the force of **μὴ** in a question: *God did not cast off his people, did he?* **μὴ γένοιτο** (**no!**) *by no means!* — an expression of horror at the thought suggested by **ἀπώσατο**. Note the pron. **αὐτοῦ** w. **τὸν λαὸν**, *his own people*; implying the impossibility of a complete and permanent rejection. — **καὶ γὰρ ἐγώ . . . εἰμί**, *for I also am an Israelite*; and, as such, I cannot admit the supposition. So the argument is viewed by De Wette and Meyer. The common and more natural view is, that Paul adduces his own case in disproof of the supposition; and the following clauses (*from the seed of Abraham, the tribe of Benjamin*) are in confirmation of the statement that he was actually an Israelite. Benjamin and Judah had long been known as the chief representatives of Israel. It is inferred from the reasoning here that the larger part of the church in Rome must have been of Gentile origin. Cf. Godet.

V. 2. **οὐκ ἀπώσατο.** *God did not cast off.* Note the clear distinction bet. **οὐ** and **μὴ** (v. 1). — **αὐτοῦ.** The classical scholar will observe how seldom the reflexive pronoun is used in recent critical editions of the N. T. — **δν προέγνω**, *whom he foreknew.* Note that this verb contains the idea of decision as well as foreknowledge. God could not change his plan thus formed in eternity. Cf. viii. 29. — **ἢ οὐκ οἴδατε** introduces a proof, from an analogous case in the past, that God had not rejected his people: *Or (cf. ix. 21, note) do you not know etc.* — **ἐν Ἐλιάᾳ** w. **τῇ λέγει** **ἡ γραφή**, *what the scripture says in Elijah, i. e. in (the narrative concerning) Elijah.* — **ώς ἐντυγχάνει** **κτέ.**: connect w. **οὐκ οἴδατε**: *how he intercedes (cf. viii. 27, 34, Heb. vii. 25) with God against Israel?*

V. 3. The words of Elijah, cited freely from the LXX; 1 Kings xix. 10. — **κατέσκαψαν** (**κατασκάπτω**), *they dug down, destroyed to the foundations.* — **κάγῳ** (**καὶ ἐγὼ**) **ὑπελείφθην** (**ὑπολείπω**) **μόνος οὐτέ.**, *and I was left alone and they are seeking etc.*

V. 4. **ὁ χρηματισμός** (only here in N. T.), *the divine response, the answer of God* (to this complaint). — **κατέλιπον οὐτέ.**, *I left, or have left, etc.* Cited fr. 1 Kings xix. 18, with some variations both from the LXX and from the Hebrew. — **ἐμαυτῷ**, *for myself, for my own service*; in distinction from idol-worship. — **οὐτίνες τῇ Βααλ**, *who did not bend, or have not bent, a knee to Baal*; — the Phoenician god, thought by some to represent the planet Jupiter; by others, the sun. The latter is more probable. Note here the gender, **τῇ** B. In 1 Kings xix. 18, it stands **τῷ** B. So, in other passages, it is sometimes masc., sometimes fem. The suggestion is made that Baal was viewed as an androgynous divinity.

V. 5. **οὕτως οὖν . . . καὶρῷ.** *So therefore* (corresponding to this fact in O. T. history) *in the present time also.* — **λεῖμμα**, *something left, a remnant.* Cf. **ὑπόλειμμα** (W — H. **ὑπόλιμμα**), ix. 27. — **κατ' ἐκλογὴν χάριτος**, *according to an election of grace* (an election not founded on merit, but as an act of favor). Connect this closely in thought with **γέγονεν**, *perf., has arisen and is.*

V. 6. An emphatic repetition of the thought **κατ' ἐκλογὴν χάριτος** in the negative form, **οὐκέτι ἔξ ἔργων.** — **εἰ δὲ χάριτι**, sc. **λεῖμμα γέγονεν.** — **οὐκέτι ἔξ ἔργων**, sc. **ἔστιν**, *but if it is* (if a remnant has arisen) *by grace, it is no longer a result of works:* **οὐκέτι**, *no longer, no more, does not imply that such a result ever actually took place;* but **οὐκέτι** is to be understood in a logical, not a chronological, sense, — *no longer* can it be argued and affirmed. For this logical use of **οὐκέτι**, cf. vii. 17, 20, Gal. iii. 18; also the frequent logical use of **νῦν.** — **ἐπεὶ . . . χάρις**, *since* (if that were so) *grace becomes no longer grace; grace (definite, **ἡ χάρις**, *the divine favor*) becomes no longer grace (divine favor), — loses its distinctive character, ceases to be grace.*

V. 7. **Τί οὖν;** *What then?* What must be our conclusion? The answer follows. — **ὁ ἐπιζητεῖ Ἰσραὴλ**, *what Israel* (viewed as a whole, as a nation) *is searching for* (namely, **δικαιοσύνην**): **τοῦτο οὐκ ἐπέτυχεν** (**ἐπιτυγχάνω**), *this it (the nation) did not obtain, did not find.* Note here **ἐπιτυγχάνω** w. the acc.; usually w. gen. — **ἡ δὲ ἐκλογὴ ἐπέτυχεν**, *but the election (abstract for the concrete, those who were elected) obtained (it).* — **οἱ δὲ λοιποὶ ἐπωρώθησαν** (**πωρώ**), *and the rest (those who were left, when the few were chosen and taken out) were made πῶτος (a kind of marble), were made as stone, were hardened, so as to be incapable longer of receiving religious impressions.*

V. 8. **καθάπερ** (= **κατὰ ἄπερ**) **γέγραπται**, *according to the very things*

which have been written. This hardening, *πέρωσις*, is not a new thing in the history of the nation. It took place in the days of Isaiah, and even of Moses; Deut. xxix. 4, Is. xxix. 10. The sentence following is a free use of the words in the LXX, combined from both passages in one statement. — *Ἐδώκεν . . . κατανύξεως*, God gave to them a spirit of stupor (or torpor, or numbness). — *όφθαλμοὺς . . . ὄτα*: same const. w. *πνεῦμα*: (God gave to them) eyes that they should not behold, ears that they should not hear: *τοῦ μὴ βλέπειν, τοῦ ἀκούειν*, may be regarded as limiting genitives; lit. eyes of not beholding, ears of not hearing, i. e. eyes not fitted for beholding, ears not fitted for hearing. But this use of *τοῦ* w. the infin. is far less common, and cannot apply in v. 10. No theological difficulty would be avoided by this rendering. — *Ἐως . . . ἡμέρας*, until this day. What we now witness, says Paul, is nothing new. It began long ago, and has been continued to this very day. We may best understand what is said in this verse if we remember that this terrible spirit of torpor was punitive, sent as a punishment for sin. It is only by keeping this thought in mind that we gain any just conception of God's dealings.

Vv. 9, 10. Another citation to the same effect. — *καὶ Δανεῖδ λέγει*. And David says. That which follows is a free citation from the LXX, Ps. lxix. 23. Scholars differ in opinion as to the authorship of this psalm. Hengst. et al. regard it as actually composed by David. Meyer et al. give it a much later date. If Meyer is correct in his opinion, then the word "David" would be used as a title of the entire collection of Psalms. This is possible; and so the name "Moses" may be used as a title of the Pentateuch, synonymous with the title "the Law." But it is by no means certain that Meyer is correct in his opinion. — *γενηθήτω . . . εἰς παγῆδα κτέ*, let their table be turned into a snare and into a trap (or a net) and into a stumblingblock and (so) into a recompense to them. *Θήραν* is not in the original (as we now have it), and seems to have been added by Paul for a fuller expression of the thought. It means primarily a hunt, a chase, and is rendered by Meyer *Jagd*. By a natural metonymy, it may mean the instrument for catching game, a net, or a trap. — *σκάνδαλον*, a later form of *σκανδάληθρον*, primarily a trap-stick on which bait is fastened; hence anything on which one stumbles. — *ἀνταπόδομα* (fr. *ἀντί*, *ἀποδίδωμι*), something given back in full, a full recompense. The word is not found in classic Greek, but often in the LXX. — *σκοτισθήτωσαν* (*σκοτίζω*, *σκότος*, darkness) *κτέ*. Let their eyes be darkened, be filled with darkness: *τοῦ μὴ βλέπειν*, in order that, to the end that, they may not behold. — *καὶ τὸν νῶτον* (usu. *τὸν νῶτον*) . . . *σύνκαμψον* (*σύν*, *κάμπτω*), and do thou bend together their back continually. This may indicate the carrying of a heavy burden; or, in connection with what precedes, it may picture the groping of one who cannot see.

For the better understanding of all this, refer to Chap. IX. 31-33; then turn to what follows, vv. 11-24.

V. 11, ff. The end in view in this exclusion and hardening of the Jewish nation. *Λέγω οὖν*, as in v. 1, calls special attention to what follows. — *μὴ ἔπταισαν* (*πταίω*) *ἴνα πέσωσιν* (*πληττω*); *did they stumble that they might fall?* Cf. *προσέκοψαν* (*προσ-κόπτω*, *to strike against*), ix. 32. Both words are spoken of the same thing,—the rejection of Christ. *ἴνα πέσωσιν*; *that they might fall?* so that the *οἱ λοιποὶ*, v. 7, might be perpetually lost, and never won over to Christ? This is emphatically denied. — *τῷ αὐτῶν παραπτώματι* (*παράπτωμα*, fr. *παρα-πίπτω*), *by their fall*; lit. *by their fall aside*. Cf. ch. v. 15, 16, 17, 18, 20, where the same word is rendered *offence*; R. V. *trespass*. — *ἡ σωτηρία τοῖς ἔθνεσιν*, sc. *γέγονεν*, *salvation (has come) to the Gentiles*. With the thought here expressed, cf. Matt. xxi. 43, xxii. 9; Acts xiii. 46, xxviii. 28. — *εἰς τὸ παραζηλώσαι* (*παραζηλόω*) *αὐτούς* (the end in view), *so as to incite them to jealousy*; the reverse of *ἴνα πέσωσιν*. Cf. x. 19.

V. 12. *δέ*, continuative, *and*, or it may be rendered *now*, — a transition to a most animating thought. — *εἰ δὲ τὸ παράπτωμα αὐτῶν . . . τὸ ἥττημα αὐτῶν*, sc. *ἐστίν, κτέ.* *Now if their fall (is) the wealth of the world, and their loss the wealth of the Gentiles.* Thus far the *protasis* of the sentence. *πλούτος κόσμου, πλοῦτος ἔθνῶν*: implied in *ἡ σωτηρία τοῖς ἔθνεσιν*, v. 11. — *πόσῳ μᾶλλον κτέ.* (the *apodosis* of the sentence), *how much more (shall) their fullness (be), sc. the wealth etc.* Meyer remarks: the conclusion is “from a happy effect of a worse cause, to a happier effect of a better cause” (*a felici effectu causae pejoris ad feliciorem effectum causae melioris*). *ἥττημα*: not a classic word; occurs in the LXX, Is. xxxi. 8; also in 1 Cor. vi. 7. Apparently another form of *ἥττα*, the opposite of *νίκη*: yet in meaning it seems more closely related to *ἥττων*, in its primary sense, *less*. Thus in the Vulg., *τὸ ἥττημα αὐτῶν, diminutio eorum, their being made less: their reduction to a small number, leur réduction à un petit nombre* (Godet). So the majority of commentators. — *τὸ πλήρωμα αὐτῶν, their being made full, their full number.* We may then render: *Now if their fall is the wealth of the world, and their reduction to a small number the wealth of the Gentiles, how much more (shall) their increase to the full number (become all this): plenitudo eorum, Vulg.; leur plénitude, Godet.* — Note *αὐτῶν . . . αὐτῶν . . . αὐτῶν*, referring to the Jewish nation as a whole; *κόσμου* and *ἔθνῶν*, all others, in distinction from them.

Vv. 13, 14. *ὑμῖν δὲ λέγω κτέ.* *And I speak (I say this, the last part of v. 12) to you Gentiles, who may suppose that I am wholly devoted to you, and care little or nothing for my own nation.* — *ἐφ' ὅστον* has been understood here in three different ways: 1. as temporal, *so long as*, quamdui:

2. as causal, *inasmuch as*, quia: 3. as denoting quantity or degree, in quantum, hactenus, *in so far as*; *in so fern* (De Wette); *in wie fern* (Meyer); *en tant que*, *pour autant que* (Godet). The last seems preferable. Cf. Matt. xxv. 40. In the same sense *εἰς ὅσον* and *καθ’ ὅσον* may be used. — *μέν* here, as often in the style of Paul, without a following *δέ*. Perhaps some such thought as this may be suggested: *In so far, therefore, as I am an apostle of the Gentiles, I glorify my ministry*, (but at the same time I have also in my mind and heart the conversion of my own nation; and I strive) *if by any means* etc., v. 14. — *εἴτως . . . τὴν σάρκα*, *if by any means I may move to jealousy my flesh*, my kindred according to the flesh: *παραξηλάσω* (*παραξηλάω*) and *σώσω* (*σώξω*) after *εἰ*, fut. indic.; cf. i. 10. — *αὐτῶν* refers to the idea contained in *τὴν σάρκα* (collective). *τινάς* would indicate that Paul had little hope of reaching any very considerable portion of the Jews. The self-righteous feel less deeply their need of a Saviour.

V. 15 continues the thought in v. 12. — *γάρ* introduces a reason for the earnest longing expressed in vv. 13, 14. — *εἰ γάρ ή ἀποβολὴ αὐτῶν* (sc. *ἐστίν*) *καταλλαγὴ κόσμου*. *For if the rejection of them (the casting of them away) is the reconciling of the world* (proves to be the occasion of reconciling the world). Cf. *πλοῦτος κόσμου*, v. 12. — *τις*, st. *τι*, agreeing w. *ή πρόσληψις*, sc. *ἐσται*, *what (will) the receiving (of them) (be) etc.* — *εἰ μὴ ζωὴ ἐκ νεκρῶν*; *but life from the dead?* Does this mean the resurrection at the end of the world? So many have understood it (Chrys., Origen, Theod., Thol., Meyer, Hofm., et al.). Does it not rather mean *life*; not in the sense of *ἀνάστασις*, but *life* in the usual N. T. sense,— spiritual life, with all the blessings of redemption? (So Calvin, Beza, Beng., Krummacher, Kahnis, Stuart, Hodge, Godet, Shedd, et al.) Not only the ordinary meaning of *ζωή* in the N. T., but the whole argument, seems to me to favor the last interpretation. Note the expressive and lucid brevity of the Greek: *For if the rejection of them the reconciliation of the world, what the receiving but life from the dead?*

V. 16. *δέ* continuative: *εἰ δὲ . . . φύραμα*. *And if the first fruit is holy, the mass also* (the mass, from which the specimen was taken). *φύραμα* (fr. *φυράω*, to mix, to knead) means *a mass of something kneaded*; or *something mixed with a fluid*. See L. and Sc. It does not mean *a lump*, as that word is now generally understood; i. e. a hard piece of something, as a *lump of sugar*: Meyer, *die Teigmasse*; Godet, *la masse*. — *καὶ εἰ ή ρίζα . . . κλάδοι*, *and if the root is holy, the branches also (are holy)*. The same thought under another metaphor. Who are meant here by *ἀπαρχή* and *ρίζα*? The usual answer is, the patriarchs, or perhaps Abraham; *φύραμα* and *κλάδοι*, their descendants, the Jewish nation. The word *holy* is used here in the common O. Test. sense; not with reference to moral character, but as consecrated to God. Another interpretation of the

metaphors, that ἀπαρχή and φίλα denote the first Jewish converts to Christianity, is less probable.

Vv. 17-24. The metaphor continued. The Gentile converts warned against a proud exultation, and exhorted to humility.

V. 17. εἰ δέ τινες . . . ἐξεκλάσθησαν (ἐκ-κλάω). *And if some of the branches were broken out* (thus indicating those Jews who were rejecting Christianity). — σὺ δὲ κτέ., *and thou, though of a wild olive, wast grafted in among them.* ἀγριελαῖος may be subst., see L and Sc.; yet Meyer and others more naturally regard it as an adj. of a wild olive. ὥν, concessive, though etc. ἐν αὐτοῖς, i. e. κλάδοις, *among them, the branches*: the rendering, *in place of them*, i. e. of the branches broken out, seems extremely forced. — καὶ συνκοινωνὸς . . . ἐγένου, *and didst become joint partaker of the root of the fatness of the olive.* συνκοινωνός may be taken as adj. (so L. and Sc.), *jointly partaking of* etc.: τῆς πιότητος may be viewed as gen. of apposition (cf. Win. p. 531) w. τῆς φίλης, *the root of the fatness, or the root, that is the fatness, of the olive*: καὶ before τῆς πιότητος, in some editions, is not well attested.

V. 18. μὴ κατακαυχῶ (imperat. pres. 2d pers. sing. of κατα-καυχόμαι) τῶν κλάδων, *do not boast against the branches*; more freely rendered, *do not glory over* etc. This compound verb occurs only here in Paul's epistles; elsewhere in N. T. only in James ii. 13, iii. 14: it occurs in the LXX, but not in classic Greek. The simple verb is frequent. — εἰ δὲ κατακαυχᾶσαι (for the form, cf. ii. 17, note), *but if thou boastest against (them)*. By the term *branches*, are we to understand the branches of the olive tree as a whole, i. e. the Jewish nation (so Meyer); or the branches which were broken out? The latter is the usual interpretation (Chrys., Theod., Erasm., De Wette, Alf., Shedd, et al.). — οὐ σὺ κτέ. The apodosis of the sentence is very elliptically expressed. More fully, it would be somewhat thus: *(remember that) thou dost not bear the root, but the root thee.* The position of οὐ is such as to throw special emphasis on σύ: *not thou the root . . . but the root thee* (σέ also emphat.).

V. 19. οὖν, *therefore* (still seeking perhaps a ground of boasting) *thou wilt say* (ἐρεῖς, fut.). — ἵνα ἐγὼ κτέ., *in order that I* (emphat.) *might be grafted in.*

Vv. 20, 21. καλῶς. *Very well!* Lat. *euge*; cf. L. and Sc. Our simple word *well* is far from being as emphatic as καλῶς. The fact stated in v. 19 is admitted, but not as a ground of boasting. — ἀπιστίᾳ, πίστει. It is desirable in English to retain the same stem for both words, as in the Greek: *by (or because of) their want of faith . . . by thy faith* (the article with both words as an unemphatic possess. pron.). — ἔστηκας, *thou standest* (in thy place as a branch). — μὴ . . . φρόνει, ἀλλὰ φοβοῦ

(pres. imperat. mid.), *be not highminded (do not entertain lofty thoughts), but fear* (the opposite of boasting, may denote a reverential fear). — *εἰ γὰρ κτέ.*, introduces the reason for the exhortation. — *οὐκ ἐφείσατο* (*φείδομαι*). Note the neg. *οὐκ* in a condition. Win. p. 477. — *τῶν κατὰ φύσιν κλάδων*, *the natural branches* (lit. *the according to nature branches*), in distinction from those which were grafted in: *φύσιν* may be rendered *nature*, yet with the idea of *growth* made prominent. — *οὐδέ*, intens. neg., *not even*: *σοῦ*, accented, hence emphatic: *φείσεται, not even thee will he spare* (if wanting in faith).

V. 22. *ἰδε* (imperat. aor. of *εἶδον*, Att. *ἰδέ*) *οὖν*, *Behold therefore*: a conclusion from vv. 20, 21. — *χρηστότητα, ἀποτομίαν*, made definite by the gen. *θεοῦ*, *God's goodness (or kindness) and severity*. — *ἐπὶ τοὺς πεσόντας ἀποτομία*, sc. *ἐστιν, upon those who fell* (upon the branches that were broken out and fell from the olive tree) *severity*. — *ἐὰν ἐπιμένῃς κτέ.*, *if thou abide upon his goodness* (cf. *προσμένειν τῇ χάριτι*, Acts xiii. 43), not falling away through *ἀπιστίᾳ*. — *ἐπει ταὶ σὺ ἐκκοπήσῃ* (fut. pass., fr. *ἐκκόπτω*), *since (otherwise, i. e. if thou do not abide upon his goodness) thou also shalt be cut out* (*τέμνω, to cut*, the generic word; *κόπτω, to cut by striking*; Eng. *chop*).

V. 23. *κάκεινοι* (= *καὶ ἐκεῖνοι*) *δέ*. *And (δέ) they also (καὶ) : ἐνκεντρισθήσονται* (*ἐν-κεντρίζω*), *shall be grafted in*: *they also, thus placing them side by side with the branches from the wild olive tree*. — *ἐὰν μὴ . . . ἀπιστίᾳ*, *if they do not abide upon* (the ground where they now stand) *their unbelief, their withholding of faith*. — *δυνατὸς γάρ ἐστιν κτέ.*, *for God is able to graft them in again*. *πάλιν* does not mean *a second time*, but *back* in their original place in the olive tree. The doctrine of falling from grace and a second conversion is wholly foreign to this passage, since the branches were cut out on account of *ἀπιστίᾳ*. They had never exercised faith.

V. 24. *γάρ*, a confirmation particularly of *ἐνκεντρισθήσονται*, *they shall be grafted in*. — *εἰ γάρ . . . ἀγριελάτου* (subst. fem.). *For if thou wast cut out from an olive tree which was wild by nature*. — *καὶ παρὰ φύσιν . . . καλλιελάτου*, *and contrary to nature wast grafted into a good olive*. The wild olive, though bearing some resemblance to the good olive, is smaller and has no fruit. Scions from the good olive may be grafted into the wild olive and bear fruit, — as the pear with us is grafted into the thorn; but it would be contrary to nature (*παρὰ φύσιν*) to take scions from the wild olive and graft them into the good olive, — as nobody with us would graft a thorn into a pear tree. The apostle's illustration is therefore very striking, and would be well understood by those to whom his letter was addressed. — *οὗτοι*, *these (branches, referring to the unbelieving Jews): οἱ κατὰ φύσιν, sc. ἔντες, which are according to nature: τῇ ιδίᾳ ἔλατα, in their own olive, that which is by nature theirs*.

Vv. 25-32. The ultimate conversion of the entire Jewish nation. Citation of prophecies to this effect. All this in accordance with the divine plan.

V. 25. γάρ introduces the confirmation of v. 24. — Οὐ θέλω ὑμᾶς ἀγνοεῖν is used by Paul to call particular attention to something important. — ἀδελφοί: an affectionate address to the entire church, both Jews and Gentiles. — τὸ μυστήριον τοῦτο, w. ἀγνοεῖν, *I am not willing that you continue ignorant (or that you make any mistake, see L. and Sc. ἀγνοέω) in respect to this mystery.* μυστήριον, *something secret, not generally made known or understood: from the stem μύ, μῦ: sound adapted to the sense, pronounced by closing the lips: cf. Eng. mum.* In N. T., something understood only by a revelation, ἀποκάλυψις. — ἵνα μὴ ἡτε . . . φρόνιμοι, *in order that ye may not be, or lest ye be, wise (or sagacious) in your own conceits* (lit. *with or by yourselves; in your own opinions*). By supposing that they understood God's plans better than the Jews at large, they might become conceited. — ὅτι introduces the explanation of μυστήριον. — πάρωσις, *a hardening.* Cf. v. 7. — ἀπὸ μέρους, w. γέγονεν, *has happened in part to Israel.* By whom? See v. 8. — ἀχρις οὐ . . . εἰσέλθῃ (εἰσ-έρχομαι), *(to continue) until the fulness of the Gentiles shall have entered in.* τὸ πλήρωμα: cf. v. 12.

V. 26. καὶ οὕτως, *and so, i. e. when the fulness of the Gentiles shall have entered in.* — πᾶς Ἰσραὴλ σωθήσεται, *all Israel (Israel as a nation) shall be saved, shall be brought into the Messianic kingdom at that future time.* This sentence, on which much has been written, states in simple language the future conversion of the Jews to Christianity. The apostle finds this thought in the prophecy of Isaiah, — combining lix. 20, with a clause from xxvii. 9. — ἐκ Σιών, *out of Zion.* The LXX read ἐνεκεν Σιών, and this corresponds to the Heb. יְצֵאת לְ, *for Zion.* The general idea of a Deliverer for Jacob is the thought in the mind of the apostle; and this idea is conveyed by either form of expression. — ὁ ρύμενος, *the one delivering, the one rescuing; spoken of the Messiah.* The Heb. is without the article, יְצֵאת, *a deliverer.* — ἀποστρέψει (ἀποστρέφω) ἀσεβείας κτέ., *he shall turn away impieties (ungodly deeds) from Jacob.* The word Ἰακώβ here, as just before Ἰσραὴλ, denotes the entire nation.

V. 27. καὶ αὕτη, *and this; namely, that which follows, the idea expressed in ὅταν . . . αὐτῶν (Is. xxvii. 9, w. αὐτοῦ st. αὐτῶν).* αὕτη . . . διαθήκη, *lit. this (is) to, or for, them the covenant from me: (embraced in the words) ὅταν ἀφέλωμαι (ἀφαιρέω) . . . αὐτῶν, when I shall have taken away their sins.* This use of αὕτη, pointing to what directly follows and to the idea contained in a dependent clause, is found elsewhere in N. T. Greek.

Vv. 28, 29. A further confirmation of the thought in vv. 26, 27. —

κατὰ κτέ., so far as relates to etc. — **ἔχθροι**, sc. **εἰστιν**: like **ἀγαπητοί**, pass. in sense: viewed as enemies (on the part of God). **δι' ὑμᾶς**, on your account, i. e. so that you might be brought into the Messianic kingdom. — **κατὰ δὲ τὴν ἐκλογήν**, so far as relates to the election, as touching the election; i. e. the divine act in choosing this people for his own. So Alf., Hodge, Godet, et al. The view of Meyer et al., that **τὴν ἐκλογήν** means the election in the sense of the persons elected (abstract for the concrete), seems less natural. — **ἀγαπητοί**, sc. **εἰστιν**, they (the Jewish nation) are beloved: **διὰ τὸν πατέρας**, on account of the fathers; on account of the covenant with the fathers, Abraham, Isaac, and Jacob, and the love of God for them. V. 29 confirms the last half of v. 28. — **ἀμεταμέλητα** (verbal adj., fr. a priv. and **μεταμέλομαι**, to change one's purpose, to regret: the ending **-τος** denotes what has been done or what can be done) **τὰ χαρ-σματα κτέ**, the gracious gifts and the calling of God are not regretted, cannot be regretted. God does not and cannot change his purpose in regard to them. Cf. 2 Cor. vii. 10. With **ἡ κλῆσις τοῦ θεοῦ**, cf. **τὴν ἐκλογήν**, v. 28: the calling of God, i. e. the act of calling, the divine purpose in calling; the election, i. e. the divine act and purpose in electing.

Vv. 30, 31. **γάρ** introduces a confirmation of v. 29. For as you were once disobedient to God, but now have obtained mercy through the disobedience of these; so these also have now become disobedient, in order that they also may now, through the mercy (shown) to you, obtain mercy. The meaning of this sentence is made clear by the preceding reasoning in this chapter. — **ὑμεῖς**: addressed to the Gentiles. — **ποτὲ ἡπειθήσατε** (**ἀπειθέω**): cf. ch. i. 18 ff. — **νῦν δέ**, but now, since your conversion. — **τούτων**, of these, the unbelieving Jews. — **ἡπειθησαν**, became disobedient. “The aor. of verbs which denote a state or condition generally expresses the entrance into that state or condition.” (Good.) — **τῷ . . . ἐλέει** belongs w. **ἐλεηθώσιν**, but is placed before **ἴνα** to give it greater prominence. — **ὑμετέρω**, possess. pron. with the force of the objective gen. See Gram., Possess. Pron. — **τούτων, οὗτοι, αὗτοί**, refer to the unbelieving Jews. — **ἴνα**, purpose, end in view, in the divine mind.

V. 32, a confirmation of the statement just made — **συνέκλεισαν** (**συν-κλείω**) . . . **τούς πάντας**. For God shut up all (both classes above spoken of, Jews and Gentiles). — **εἰς ἀπειθειαν**, (having entered) into disobedience (to God). It is not said here that God led them into disobedience to himself; but the disobedience was their own voluntary act, and in this state God shut up all,— an expression implying their own helpless condition. His purpose, the end in view, in doing this, is expressed by **ἴνα . . . ἐλεησῃ**, that he might have mercy on all (Jews and Gentiles). This animating thought leads to the exultant expression in the following verses. “According to the entire context, the apostle has in view an epoch in the history of God's kingdom on the earth; an epoch which

consequently shall comprehend only the individuals who shall be alive at that moment." (Godet.)

V. 33. "Like a traveller who in ascending an Alpine mountain has arrived at the summit, the apostle now turns and contemplates. Abysses are at his feet, but floods of light fill them; and all around extends an immense horizon, which he takes in with the eye." (Godet.) — Ὡς βάθος κτέ. *O depth of riches and wisdom and knowledge of God!* This construction of the genitives in this verse seems grammatically simpler and more natural. It is also preferred by the larger number of scholars ancient and modern. Others make *σοφίας* and *γνώσεως* depend on *πλούτου*, *O depth of riches both of wisdom and knowledge of God!* It is not strange that human wisdom and knowledge should not be able to fathom this depth. The English article may be supplied in translating, *O depth of (the) riches etc.*; yet it scarcely seems necessary. We need not distinguish here very sharply between *σοφίας* and *γνώσεως*. The former often corresponds very nearly to our word *philosophy*, and the latter to our word *science*. — ὡς ἀνεξεραύνητα (a priv., ν euphon., ἐξ, ἐραννάω or ἐρευνάω) . . . ἀνεξιχνιαστοι (a, ν, ἐξ-ιχνιάζω, to track, or trace out, fr. ἵχνος, a track). For the force of the verbal ending —*τοι*, cf. ἀμεταμέλητα, v. 29, note. *How unsearchable (inscrutable) are his judgments, and (how) past tracing out are his ways!*

Vv. 34, 35. *For who has known the mind of the Lord? or who has arisen (ἐγένετο) (as) his counsellor?* A confirmation of the thought in v. 33, by a citation fr. Is. xl. 13, in the words of the LXX. Cf. also 1 Cor. ii. 16. The first question has been referred to *γνώσις* and the second to *σοφία*. — ή τις προέδωκεν κτέ., or who has first (προ-) given to him and it shall be paid back to him in full (—*απο-*)? This question naturally refers to *πλούτου*. — οὐτι ἐξ αὐτοῦ κτέ. An emphatic negative answer (οὐδεὶς, no one) is implied in the foregoing questions; and οὐτι introduces a conclusive reason for this emphatic negation, — *Because out of him (ἐξ αὐτοῦ, denoting the source, God as creator), and through him (God as supporter and governor, by and through whom all blessings come), and into him (εἰς, the end in view, the final cause, —namely, the accomplishment of his good will) are (proceed) all things.* — ή δόξα, sc. εἴη (optat. of wishing). It seems very natural and appropriate that this triumphant conclusion of the argument should be followed by an ascription of praise and an *ἀμήν*.

"Never was a survey more vast (*coup d'œil plus vaste*) taken of the divine plan in the history of the world." (Godet.)

CHS. XII. - XVI. — The second general division of the epistle, practical and hortatory; as distinguished from the first eleven chapters, which are doctrinal.

CHAP. XII. — V. 1. *οὐν* may very naturally refer to what precedes in ch. xi. vv. 33-35. Some, however, understand it as referring to the entire doctrinal discussion. In either case, it has great force. Note the kindly address, *παρακαλῶ . . . ἀδελφοί*. Bengel contrasts this with the words of command uttered by Moses. The two ideas of *exhortation* and *comfort* in *παρακαλῶ*, *παράκλησις*, and *παράκλητος*, — words so important in the N. T., — should not be forgotten. No single English words translate them exactly and fully. Perhaps we may translate here, *I exhort, or I encourage you, therefore, brethren* (*Je vous exhorte, Godet; Ich ermahne, Luther*). The notion of *comfort*, *consolation*, seems not less prominent than that of *entreaty*, in Paul's use of *παρακαλῶ* and *παράκλησις*. Cf. v. 8. John alone in N. T. uses *παράκλητος*, rendered *comforter, advocate*. — *διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ*, *by the mercies (the compassionate dealings) of God*. This reference would naturally excite gratitude; and gratitude is a powerful motive to obedience. *οἰκτιρμός* and *ἔλεος* are not carefully distinguished either in the old or the revised version. In ch. ix. 15, both verbs *ἔλεω* and *οἰκτείρω* occur, and are distinguished (*to have mercy, to have compassion*). The former (*ἔλεω*) makes more prominent the idea of *pity*; the latter (*οἰκτείρω*), that of *sympathetic feeling*. So with the nouns: *ἔλεος, pity, mercy*; *οἰκτιρμός, sympathetic feeling, compassion*. — *διὰ* w. the gen. means properly *through*. The thought then is, *while passing through*, and thus experiencing continually God's repeated tokens of compassion, — a powerful motive certainly. — *παραστῆσαι κτέ.*, *to present, to offer, your bodies a living sacrifice, holy* (i. e. free from defect and impurity), *well-pleasing to God*. *τῷ θεῷ* is naturally connected w. *εὐάρεστον*, not w. the verb: *παρίστημι* is used in classic Greek also of the offering up of a victim on the altar; cf. Xen. Anab. vi. i. 22. — *τὴν λογικήν λατρείαν ὑμῶν*, *which is your reasonable service*. *λατρεία* means properly *religious service*, but is not limited to the idea of worship; *λογικήν*, *pertaining to and approved by the reason (λόγος)*. The service should be that of the reason, in opposition to mere external, ceremonial, service. I question whether the rendering, *spiritual service*, which confounds *λογικός* and *πνευματικός*, is better than *reasonable*, or *rational* (Stuart), *service*. This clause is in explanatory apposition with *παραστῆσαι τὰ σώματα ὑμῶν κτέ.*

V. 2. *μὴ συνσχηματίζεσθε (συν-σχηματίζω, σχῆμα) . . . ἀλλὰ μεταμορφοῦνσθε (μετα-μορφώω, μορφή)*, *be not fashioned (in conformity) with this world, but be ye transformed (changed in form) by the renewing of the mind*. *σχῆμα* and *μορφή*, the radical parts of the verbs, do not differ greatly in meaning. Cf. Phil. ii. 7. Hence the chief difference is found in the

prepositions: *σὺν*—, *together with*; *μετα-*, like the Latin *trans*, often in *compos.* denotes change. Some editors have here the infin. (st. imperat.) depending on *παρακαλῶ*. — *τῷ αἰῶνι τούτῳ*, *this world*, or *this age*; i. e. the period continuing to the *παρονοία*, the essential character of which period is immorality. Cf. Gal. i. 4, 2 Cor. iv. 4, Eph. ii. 2, etc. *ἀνακαίνωσις* (fr. *ἀνά*, *καίνω*, *καίνος*), *the act of making new again*; occurs but twice in N. T. — *εἰς τὸ δοκιμάζειν ὑμᾶς* (the end in view), *that ye may prove, test, discern* (apprecier, discerner exactement, Godet). — *τί* (sc. *ἐστί*) *τὸ θέλημα τοῦ θεοῦ*, *what is the will of God*: *τὸ θέλημα* strictly means *that which has been willed*. — *τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον*: the three words, in the order of a climax, w. one article; in const., a subst. in explanatory appos. w. *θέλημα τοῦ θεοῦ*: *the will of God, that which is good and well-pleasing (to him) and perfect*. This seems better than to view them as adjectives, since *εὐάρεστον*, as qualifying *τὸ θέλημα*, is not natural; *the will of God, well-pleasing (to him)*, is without meaning.

In vv. 1, 2, we find the motive to Christian consecration and activity: vv. 3-21 the life of the believer as a member of the church. (Godet.)

V. 3. *γάρ, for*; in pursuance of this consecration. — *λέγω κτέλει*, *I say* (nearly equivalent to *I enjoin*, cf. ii. 22) *through the grace that was given to me*; i. e. he does not speak by his own personal authority, but by the divine grace given to him. — *παντὶ . . . ὑμῖν*: an emphatic expression: *to every one who is among you*. — *μὴ ὑπερφρονεῖν* (only here in N. T.; fr. *ὑπέρ*, *above*, and *φρονέω*, *to think*; i. e. *to have high thoughts, lofty, proud, thoughts*) . . . *φρονεῖν*: lit. *not to have high thoughts contrary to what it is necessary to think (to have thoughts)*. Note the paronomasia, *ὑπερφρονεῖν . . . φρονεῖν*. *παρά* w. acc., *contrary to*; a frequent meaning. *δεῖ*: not frequent in the style of Paul; only three times in Rom: occurs oftenest in the style of Luke. Denotes generally, as here, not merely the idea of necessity, but also that of duty or obligation. — *ἀλλὰ φρονεῖν . . . σωφρονεῖν*: note again the paronomasia: lit. *but to have thoughts (leading) into sober, or sound, thoughts*. Alf. presents the paronomasia thus: *not to be high-minded above that which he ought to be minded, but to be so minded as to be sober-minded*. — *ἐκάστῳ* (w. *ἐμέρισεν*, *μερίζω*, *μέρος*) . . . *μέτρον πίστεως*, as (i. e. *in proportion as*) *God has imparted to each man a measure of faith*; describes more fully *φρονεῖν . . . σωφρονεῖν*. *ἐκάστῳ* before *ὡς* for emphasis: *πίστεως* used here in the ordinary N. T. sense, so prominent in this epistle; cf. i. 17.

Vv. 4, 5. The preceding verse is an exhortation to each one to understand his own place, and fill it contentedly and wisely: *γάρ* introduces an illustration which should serve as a convincing motive for this. — *καθάπτερ* (*κατά*, *ἄπ*, *πέρ*) . . . *ἔχομεν*. *For just as (just according as) in one*

body we have many members. — τὰ δὲ . . . πρᾶξιν, and the members have not all the same office (lit. acting, action, function). — οὕτως οἱ πολλοὶ . . . ἐν Χριστῷ, so we, the many (or understanding ὅντες w. οἱ πολλοί, (though) the many), are one body in Christ (the sole bond of union, for out of Christ we should not be ἐν σώμα): τὸ δὲ . . . μέλη, and members individually one of another; τό belongs to καθ' εἰς, a clause considered as a noun; τό with its clause is acc. of specification: καθ' εἰς, st. καθ' ἕνα, is a solecism, somewhat frequent in later Greek: ἀλλήλων limits μέλη: Greek const. of the clause, in respect to the individual, members of one another.

The figure in vv. 4, 5, is carried out still further in 1 Cor. xii. 12 ff.

Vv. 6, 7, 8. ἔχοντες δέ. According to the punctuation of Tisch., this clause is connected with what precedes: and we are (sc. ἔχοντες) having etc.: so also De Wette, Lach., et al. It is more usual to begin here a new sentence (so W — H., R. V., Alf., Meyer, Godet, Hodge, Lange, Shedd, et al.): And having gracious gifts, differing etc. — The elliptical structure which follows can hardly be imitated in English. We easily supply what is suggested: after εἴτε w. the acc., ἔχομεν: after προφητέαν, προφητεύμεν: after διακονίαν, ὁμεν: w. ὁ διδάσκων and ὁ παρακαλῶν, ἔστιν: after διδασκαλίᾳ and παρακλήσει, ἔστω: w. ὁ μεταδιδούς, μεταδιδτώ: w. ὁ προϊστάμενος, προϊστάσθω: and w. ὁ ἐλεῶν, ἐλεείτω. We may render, to show the const.: if (we have) prophecy, (let us prophesy) according to the proportion of faith; and if (we have) service, (let us continue) in our service; and if (there is) the one who teaches, (let him continue) in his teaching; and if (there is) the one who exhorts, (let him continue) in his exhortation; let him who imparts (do this) in frank liberality; let him who presides (do this) in earnestness (or diligence); let him who shows mercy (do this) in cheerfulness. Paul mentions here, under the head of *χαρίσματα*, four gifts: (1.) *Prophecy*, which in the N. T. means the imparting of divine truth under the influence of the Holy Spirit: cf. 1 Cor. xii. 2, xiv. 4, 24. (2.) *Service*, διακονία. The word seems to be used here in its restricted sense,—of those who attended to the business affairs of the church, who looked after the poor and the sick, and attended to other similar duties. For the first appointment of διάκονοι, cf. Acts vi. 1 ff.; cf. also for the required character, 1 Tim. iii. 8-13. The word *ministry* is likely to convey now quite another idea. (3.) *Teaching*, διδασκαλίᾳ. In Acts xiii. 1, prophets and teachers are distinguished as forming two separate classes. Cf. 1 Cor. xii. 28, 29. (4.) *Exhortation*, παράκλησις. Cf. note on παρακαλῶ, v. 1. — ὁ μεταδιδούς, he who imparts, gives a share (μετα-); a general exhortation, applicable to all alike: ἀπλότητι expresses the two ideas of frankness and liberality; see L. and Sc. — προϊστάμενος may be spoken of one who holds any office in the church; ὁ ἐλεῶν, one who performs acts of charity.

With the above enumeration, cf. 1 Cor. xii. 4 ff.

Vv. 9-21. Exhortations, beginning with ἡ ἀγάπη, applicable to all members of the church.

Vv. 9, 10. Ἡ ἀγάπη, sc. ἔστω. The omission of the imperat. is rare in classic Greek; more frequent in N. T. Cf. v. 7. — ἀνυπόκριτος (adj. of two endings), not found in classic Greek; 6 times in N. T. *Let love (love towards others, whether Christians or not; φιλαδελφία, love towards Christians) be without hypocrisy.* — The participles following in the nom. pl. are perhaps best explained by understanding ἔστε, imperat. — ἀποστυγοῦντες (a very expressive word: ἀπο- implies shrinking away from; στυγέω, to hate and dread, much stronger than μισέω) τὸ πονηρόν, abhorring that which is evil. — κολλώμενοι (κολλάω, to glue, to cement, to join fast together) τῷ ἀγ-, cleaving to that which is good. All this is strictly in keeping with the love which is without hypocrisy. Our love towards others does not imply that we should be indulgent, or even indifferent, towards that which is evil; we are exhorted to abhor it. — τῇ φιλαδελφίᾳ, dat. of reference: φιλόστοργοι, tenderly affectioned; spoken of the affection in the family, — a word chosen perhaps because Christians are viewed as belonging to one family. — τῇ τιμῇ, also dat. of reference: προηγούμενοι, only here in N. T. The meaning is not certain. It seems better, as in R. V., to retain the meaning with which we are familiar, thus, — as regards honor, preferring (leading forward) one another. Many, however, understand it to mean, going before (i. e. setting an example to) one another, in the honor shown to others; or “in respect to honor, anticipating each other” (Stuart).

Vv. 11, 12, 13. σπουδῆ κτέ., in respect to earnestness (diligence, zeal), not slothful. The rendering of σπουδῆ, business, seems quite foreign to the meaning of the word. — τῷ πνεύματι ζέοντες (ζέω, to boil), in spirit (spoken here of the human spirit as enlightened by the Holy Spirit; cf. Acts xviii. 25) fervent. — τῷ κυρίῳ δουλεύοντες, serving the Lord. Some have objected that this general precept is out of place here; and hence prefer the reading, τῷ καιρῷ (so Meyer, Godet, et al.): but all the special precepts certainly derive additional force by keeping this general one in mind. — χαίροντες, rejoicing; the generic word: καυχάματι, specific, to exult, rejoice greatly. Cf. ch. v. 2. — ὑπομένοντες, bearing up under, enduring. — προσκαρτεροῦντες (πρός, to, towards: καρτερός, strong, staunch), persevering (persévérand, Godet). The word instant, in the original Latin sense, conveys about the same idea. — ταῖς χρείαις . . . κοινωνοῦντες, sharing in the wants of the saints; i. e. where any one is in want, taking your own goods and sharing them with him: “communicating to” expresses the same general idea, but is farther removed from the exact meaning of the verb. Cf. L. and Sc. — διώκοντες, lit. pursuing, i. e. cultivating diligently. These precepts were specially important in

those times of persecution, when many were driven from their homes and deprived of their goods.

Vv. 14, 15. Note that the imperatives in v. 14 are pres. tense, denoting something habitual: *be in the habit of blessing* etc. Cf. Matt. v. 44. It is quite probable that these words of our Lord were familiar to Paul; although it is not probable that Paul had seen the gospel according to Matthew, as this epistle and the gospel are supposed to have been written about the same time. — **χαίρειν . . . κλαίειν.** The epic use of the insin. st. imperat. was especially frequent in **χαίρειν**: and the use of **χαίρειν** here would naturally lead to the same const. in **κλαίειν**. It is not necessary to supply **δεῖ**. The exhortation of v. 15 is most important in our intercourse with our fellowmen, and implies the fullest human sympathy. How needful to a pastor!

V. 16. The participles here, as in v. 9, may be rendered as imperatives. **τὸ αὐτὸ . . . φρονοῦντες**, *think, have in mind, the same thing, be of the same mind.* **εἰς ἀλλήλους** implies that the attention should be directed, not to that which is external, to the mere surface, but *into one another, into the hearts of one another*; and with the thoughts thus penetrating into the heart, that there should then be unity. The true bond of union among Christians, of whatever name, is always that of the heart, not in externals. — **μὴ . . . φρονοῦντες**, *mind not, have not in the mind, high things, the things which are lofty.* The meaning of this is made clear by the next clause. Cf. also xi. 20. — **ἀλλὰ . . . συναπαγόμενοι** (*σύν, ἀπό, ἀγομαι, act. ἄγω*), lit. *but be led away with*, i. e. *accompany, things which are lowly, or persons who are lowly.* It matters little whether we regard **τοῖς ταπ-ας** as neut. or masc. The general idea in either case remains the same. The word *condescend* suggests the idea of *stooping, going down*, which certainly is not in the original. Few men care to have others *stoop* to them. — **μὴ γίνεσθε κτέ.**, *do not become wise, shrewd, in your own opinion; self-sufficient, so as to fail in due respect for the opinions of others.* Meyer renders **φρόνιμοι παρ' ἑαυτοῖς**, *klug nach eurem eigenen Urtheile*; Godet, *sages à vos propres yeux.*

Vv. 17, 18, 19. **μηδενὶ . . . ἀποδιδόντες** (pres. tense, denoting something habitual), *render, pay in full, to no man (whether Christian or not) evil in return for evil.* “I will give him as good as he sends” is not the language of the Christian heart. — **προνοούμενοι** (*πρό, before; νοέω, to think, to have in mind; mid. voice, for one's self*) **κτέ.** *Take thought beforehand for, provide (in the Latin sense, Vulg. *providentes*) things which are honorable in the sight of all men.* Cf. Proverbs iii. 4, for nearly the same words in the LXX. This does not conflict with Matt. vi. 25, 34, where the verb is **μεριμνάω, to have anxious thought.** — **εἰ δυνατόν**, sc. **ἐστίν**: **τό**, article, w. the clause **εἰς ὅμιλον**, viewed as a subst.; acc. of specif.: *If it is possible, so*

far as proceeds from you, so far as depends on yourselves (*was das Euerseitige anbetrifft*, Meyer; *autant qu'il dépend de vous*, Godet), *be at peace with etc.* — $\mu\bar{n}\bar{h}$ $\acute{e}autovs$ (the classical scholar will note $\acute{e}autovs$, in the sense of $\acute{e}m\bar{u}as$ $\acute{e}autovs$). *Avenge not yourselves, beloved*; do not seek redress or revenge for any insult or wrong, — a precept more general than $\mu\bar{n}\bar{h}\bar{e}v\bar{v}\bar{l}$. . . $\acute{a}p\bar{o}d\bar{i}d\bar{o}n\bar{v}tes$, v. 17. — $\acute{a}ll\bar{a}$ $\delta\bar{o}t\bar{e}$ $\tau\bar{o}p\bar{o}v$ $\tau\bar{h}$ $\acute{o}r\bar{y}g\bar{h}$ (note here the change of const. fr. the particip. to the more direct imperative $\delta\bar{o}t\bar{e}$), *but give place* (in the sense of *room*) *to the wrath*; the article used to designate that which is well known, i. e. *the divine wrath*. The connection of the clauses is, — avenge not yourselves; God is your avenger: and this is further strengthened by what follows. Such is the usual interpretation from Chrys. to the present day. — $\acute{y}\acute{e}gr\bar{a}p\bar{t}v\acute{a}i$ $\gamma\bar{a}p$: a free citation fr. Deut. xxxii. 35. The same words in Heb. x. 30. The words may have passed into a solemn proverb. — $\acute{a}v\bar{r}at\acute{a}p\bar{o}d\bar{w}sv\acute{a}$: fr. $\acute{a}v\bar{r}l$, *back*, or *in turn*; and $\acute{a}p\bar{o}d\bar{l}\bar{d}w\bar{v}i$, *to pay in full*.

V. 20. The words of this verse, beginning w. $\acute{e}av$, are cited verbatim from the LXX, Prov. xxv. 21, 22. It is there added, δ $\delta\bar{e}$ $\kappa\bar{u}r\bar{io}s$ $\acute{a}v\bar{r}at\acute{a}p\bar{o}d\bar{w}sv\acute{a}i$ $\sigma\bar{o}i$ $\acute{a}g\bar{a}th\bar{a}$. Note here $\pi\bar{e}i\nu\bar{h}$, fr. $\pi\bar{e}i\nu\bar{a}\bar{w}$, and $\delta\bar{i}\bar{v}\bar{h}$, fr. $\delta\bar{i}\bar{v}\bar{a}\bar{w}$, st. Att. $\pi\bar{e}i\nu\bar{h}$, $\delta\bar{i}\bar{v}\bar{h}$, irregular contraction in Attic Greek. See Grammar. — $\acute{y}\acute{w}m\acute{u}z\acute{e}$ $\acute{a}v\bar{t}\bar{o}v$, *feed him*. $\acute{y}\acute{w}m\acute{u}z\acute{w}$ (only here and in 1 Cor. xiii. 3) means *to feed, to apportion out, with one's own hand, with tender care*. — $\tau\bar{o}v\bar{u}t\bar{o}$ $\gamma\bar{a}p$ $\pi\bar{o}i\nu\bar{w}$ $\kappa\bar{t}\bar{e}$, *for in doing this thou wilt heap coals of fire on his head*, i. e. thou wilt lead him to repentance and shame for his former enmity. The keenness of his regrets is expressed by this striking figure. So the passage has usually been understood. Other explanations seem to me untenable.

V. 21. $\mu\bar{n}\bar{h}$ $\nu\bar{i}k\bar{w}$ (imperat. $\nu\bar{i}k\bar{a}v\bar{v}$, $\nu\bar{i}k\bar{w}$, fr. $\nu\bar{i}k\bar{a}m\bar{v}ai$) $\kappa\bar{t}\bar{e}$. *Be not overcome of evil* (as would be the case in yielding to a spirit of retaliation); *but overcome evil (that which is evil) with good (in that which is good)*, as suggested in v. 20. “*Voilà le chef-d'œuvre de la charité*” (Godet), — *Here is the crowning work of love*.

CHAP. XIII. — Vv. 1-10. Duty of the believer in his civil relations. — Vv. 11-14. The brevity of human life a motive to complete consecration.

V. 1. $\pi\bar{a}s\bar{a}$ $\acute{y}\acute{w}x\bar{h}$. . . $\acute{u}p\bar{o}t\bar{a}s\bar{s}\acute{e}s\bar{v}\bar{w}$ ($\acute{u}p\bar{o}\cdot\acute{r}\acute{a}s\bar{s}\bar{v}\bar{w}$). *Let every soul* (an emphatic expression for *every man*, cf. ch. ii. 9) *be subject* (*be in the habit of subjecting itself*; pres. tense, mid. voice) *to authorities existing above (it)*. This admonition was undoubtedly of great importance at that time, especially to the church in Rome. For a similar passage, cf. 1 Pet. ii. 13. — $o\bar{u}$ $\gamma\bar{a}p$ $\acute{e}st\bar{v}\bar{w}$ $\kappa\bar{t}\bar{e}$, *for there is no authority but of God* (more lit. *for an*

authority does not exist except etc.). — *αἰ δὲ οὖσαι, sc. ἔξουσιαι, and those which exist are appointed (have been appointed) of God.*

V. 2. *ώστε* w. the indic. *Wherefore*; a conclusion from the fact just stated. — *ὁ ἀντιτασσ- . . . ἀνθέστηκεν* (perf. in form, pres. in meaning; also intrans., fr. *ἀντίτιτηκεν*, *he who resists (he who ranges himself in battle against) the (civil) authority stands in opposition to the ordinance of God*. Note the recurrence of the same stem in *ὑποτασσέσθω*, *τεταγμέναι*, *ἀντιτασθμενος*, *διαταγῇ*. — *έαντοῖς*, dat. of disadvantage w. *λήμψονται* (st. Attic *λήψονται*, fr. *λαμβάνω*), *to themselves*.

V. 3. *γάρ*, *for*: a confirmation of v. 2. — *οἱ ἄρχοντες*, either subst. or particip. in form, *rulers*, or *those who rule*. The article generic, if *ἄρχοντες* is subst. — *τῷ ἀγ- ἔργῳ*, *τῷ κακῷ*, personified, *the good work*, *the evil*. — *φόβος*, *φοβεῖσθαι*, same stem, *a fear, to fear*: *Rulers are not a fear*, i. e. *an occasion of fear*; *Dost thou desire not to fear etc.* — *πολεῖ*, pres. imperat., *do (habitually)*. — *ἐξ αὐτῆς*, *from it*; i. e. *ἐκ τῆς ἔξουσίας*.

V. 4. *Θεοῦ γάρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγ-*, *for it (ἡ ἔξουσία) is a servant of God to thee for (that which is) good*: *διάκονος*, *ὁ* or *ἡ*, here fem.; *εἰς τὸ ἀγαθόν*, *the end in view*. — *ἐὰν . . . ποιῆσ* (pres., denoting what is habitual). *But if thou do (that which is) evil*: *φοβοῦ* (contracted from *φοβέον*, also pres. tense), *fear thou*. — *οὐ γάρ εἰκῇ . . . φορεῖ*, *for not in vain does it bear the sword*. — *ἴκδικος*, either adj. of two endings or subst., *avenging* (*rächend*, Meyer), or *an avenger*: *εἰς ὄργὴν τῷ . . . πράσσοντε*, *for anger* (*εἰς* denoting that into which the attention is directed) *to him who practises what is evil*: *θυμός* is usually best rendered by the Eng. word *wrath*, and *ὄργὴ* by the word *anger*. Cf. Eph. iv. 31, and Col. iii. 8, where both words occur.

V. 5. *διό* (= *δι' ὅ*), *wherefore*. — *ἀνάγκη*, sc. *ἔστιν*, *it is necessary*; stronger than *δεῖ* or *χρή*, denoting an imperative necessity. — *ὑποτάσσεσθαι*: cf. *ὑποτασσέσθω*, v. 1, note. — *οὐ μόνον διὰ . . . διὰ κτέ*: a two-fold necessity for submission to the civil authority, — *not only on account of the anger* (that of the *ἔξουσία*, in case of disobedience), *but also on account of conscience* (that of the Christian man under the civil authority).

V. 6. *διὰ τοῦτο γάρ*, *For (confirmatory) on this account* (i. e. because it is necessary to be in subjection). — *καὶ φόρους τελεῖτε*, *you pay (are in the habit of paying) tribute also*. (*φόρους*, *tribute or taxes*; *τέλος*, *tell or duty*, that which is paid at a toll-gate or custom-house.) *τελεῖτε* is less naturally taken as imperat. by some. — *λειτουργοὶ θεοῦ*, pred. w. *εἰσὶν*, *for they are servants, etc.* — *εἰς αὐτὸν τοῦτο προσκαρτεροῦντες* (cf. xii. 12), *persevering with this very end in view, looking into this very thing perseveringly*. *διάκονος*, *any waiting-man, or servant*: *λειτουργός*, in N. T., *one who ministers at the altar*; hence *a minister, or servant, who is invested with a sacred character*: *δοῦλος, a bond-servant*.

V. 7. ἀπόδοτε (ἀποδίδωμι) . . . ὁφελάς, *Pay in full to all their dues.* πᾶσι is understood by some as entirely general, *all men*; but more usually as limited here, to *all magistrates*. The specifications following indicate this limitation. — With τῷ, sc. ἀπαιτοῦντι, and with the accusatives, sc. ἀπόδοτε: (*pay in full*) the (*requisite*) tax to him (*who demands*) the tax; the (*excise*) duty to him (*who demands*) the duty; the fear (*or reverence*) to him (*who demands*) the fear; the honor to him (*who demands*) the honor. I have rendered the sentence thus fully to show the Greek construction.

V. 8. The thought in the preceding verse repeated in a negative form and made general. — Μηδενὶ (emphat. position) μηδὲν ὁφείλετε, *Owe no man anything*; more lit. *To no man in any respect continue indebted*; — with one important exception. There is one debt which can never be paid in full, can never be cancelled. The next clause specifies this exception: εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν, sc. ὁφείλετε, *except (continue in debt, ever acknowledge and feel the obligation) to love one another*; *quotidie solvere, semper debere*, Origen. The negative μὴ forbids our viewing ὁφείλετε as indic. — τὸν ἔτερον, *the other*, i.e. *his neighbor*; obj. of δὲ ἀγαπᾶν: *νόμον*, *the law*; obj. of *πεπληρωκεν*, without the article, as often in referring to the Mosaic law. Win. p. 123. With this declaration, cf. Gal. v. 14, note.

V. 9. τό, with the several specifications following, viewed each as a subst., the subj. of ἀνακεφαλαιοῦται: *For (confirming what precedes) this, thou shalt not etc.* The order of these commandments (the fifth after the sixth) is found in Mark x. 19, Luke xviii. 20 (not in Matt. xix. 18), James ii. 11. The order in the O. Test. varies in the oldest MSS. of the LXX. As these ἐντολαὶ were carried in the memory, and as no moral significance attaches to the order, it is not surprising that this should in the lapse of centuries be varied somewhat. — καὶ εἰ τις . . . ἐντολή, sc. ἐστὶν, lit. and if (*there is*) any other commandment: εἰ τις, nearly = ὅστις, *whatever other com.*; may be rendered, *and every other commandment*. — ἐν τῷ λόγῳ τούτῳ ἀνακεφ—, *is summed up in this word*: ἐν τῷ, *in this*, may be rendered *namely* (cited in the words of the LXX from Levit. xix. 18): ἀγαπήσεις κτέ., *thou shalt love*, thou shalt have a moral appreciation, with corresponding action. Observe it is not φιλήσεις, which denotes *a mere affection*, and may even be something wrong. Cf. James iv. 4, ἡ φιλία τοῦ κύρου, John xii. 25. — ὡς σεαυτόν, *as thyself*. To love and appreciate one's self is nowhere represented as wrong, only it should not exceed the love of one's neighbor. Self-love and selfishness are very different ideas.

V. 10. ἡ ἀγάπη . . . ἐργάζεται (const. here w. acc. and dat.; oftener in classic Greek w. two accs.), *Love (personified) does not work any ill to*

his neighbor: πλήρωμα οὖν κτέ., therefore love is a fulfilment of the law: πλήρωσις, a fulfilling, the act of fulfilling; πλήρωμα, a fulfilment, viewed as an accomplished fact. Cf. v. 8.

V. 11. A motive to the foregoing. — καὶ τοῦτο (oftener in Attic, καὶ ταῦτα): used to emphasize a statement. Bearing in mind μηδὲν μηδὲν διέλεγε, εἰ μὴ κτέ., we may understand the const. of εἰδότες: owe no man anything, except to love etc.; and (do) this knowing, or since you know, the season. — ὅτι ὥρα, sc. ἐστίν . . . ἐγερθῆναι (ἐγειρόω): epexegetical of the preceding clause: that it is high time already for you to awake (to be roused) out of sleep. Meyer connects ἥδη w. ὥμας . . . ἐγερθῆναι, but as a postpositive particle it goes more naturally w. ὥρα. Meyer et al. read ὥμας: the apostle would thus include himself. — νῦν γὰρ (confirmation of ὥρα) κτέ., for now (is) salvation nearer to us than when etc. ἥμῶν w. ἐγγύτερον has much more force than w. ἡ σωτηρία. The aor. ἐπιστεύσαμεν denotes the entrance into the state indicated by the pres. πιστεύω, to have faith.

V. 12. ἡ νὺξ προέκοψεν (προ-κόπτω), The night has advanced. The asyndeton (omission of a connective) adds vivacity to the expression, — ἥγγικεν, ἐγγίζω. — ἀποθώμεθα (ἀπο-τίθημι) . . . ἐνδυσάμεθα (ἐν-δύομαι) κτέ., Let us therefore put off (as one puts off clothing) . . . and let us put on etc.: the works of darkness, i. e. such as belong to the darkness; the armor (a metaphor suggesting that this life is a constant warfare) of light, i. e. such as belongs to the element of spiritual light, — the opposite of darkness.

V. 13. This verse is said to have led to the conversion of Augustine. — ὡς . . . περιπατήσωμεν, As in the day, let us walk in a becoming manner. The word "honestly," in the sense of the Lat. *honeste*, conveys the right idea of εὐσχημόνως, but not as the word "honestly" is now generally understood. The meaning is more fully brought out in what follows. μὴ κώμοις κτέ.: dat. of manner: not in carousals and intoxications, not in licentious acts and debaucheries, not in strife and jealousy. I have endeavoured to translate these words by the corresponding terms in present use.

V. 14. ἀλλά, But. Mark the contrast. Can the world present any greater? — ἐνδύσασθε (ἐνδύομαι), put on. Cf. ἐνδυσάμεθα, v. 12. The chapter is devoted mainly to our outward relations. By putting on Christ, we shall fulfil the exhortation in v. 13, — εὐσχημόνως περιπατήσωμεν. — καὶ τῆς σαρκὸς κτέ., and do not make (for yourselves) provision (in the sense of the Lat. *provisio*, forethought) for the flesh with a view to (the gratification of) lusts: τῆς σαρκός, object. gen., for the flesh, the seat of sinful passions and lusts: πρόνοια, only twice in N. T.; cf. Acts xxiv. 2, there rendered *providence*: εἰς ἐπι-, the end in view. This last clause is

an important complement of the idea in $\tauῆς σαρκός$. Note that these words have the emphatic positions at the beginning and end of the sentence.

CHAP. XIV.—The duty of Christians in matters not binding on the conscience. — Vv. 1-12. Our duty towards those who are over-scrupulous. — Vv. 13-23. Christians are not to judge one another, but are to avoid needless offence.

The chapter does not appear to have been directed against Judaizing teachers, like those among the Galatians, but rather against certain incipient tendencies towards asceticism, in regard to which there was a difference of opinion among the members of the church in Rome. The chapter is throughout kindly and fraternal, not condemnatory.

V. 1. **δέ.** From the exhortation in xiii. 14, “not to make provision for the flesh, to fulfil its lusts,” attention is now turned to those who err in another direction. — **τῷ πιστεῖ:** dat. of reference w. **τὸν ἀσθενοῦντα:** *the one who is weak in (respect to) the faith*, i.e. the Christian faith; the one who has as yet but imperfect views of its character, and has not yet acquired the strength of a full assurance. — **προσλαμβάνεσθε**, *take to yourselves*, i.e. to Christian fellowship; do not exclude the weak brother, or treat him harshly. — **μὴ εἰς διακρίσεις κτέ.:** a special caution: *not (entering) into discussions of opinions*. The rendering, *not to doubtful disputations*, gives to **διακρίσεις** an unusual meaning, though the notion of doubt or hesitation belongs often to the corresponding verb. The notion of *discriminating, distinguishing, discerning*, is the ordinary meaning of **διακρίσις**, and is suitable here. It is now generally so understood. Robinson renders the clause, *not for scrutinizings of thoughts*; Hodge, *not to the judging of thoughts*; Alf., *discernments of thoughts*, i.e. “disputes in order to settle the points on which he has scruples;” Godet, *dans des discussions d’opinions (into discussions of opinions)*. So essentially the majority of commentators. Would it not be well if the principle involved in this verse were more generally remembered and heeded in our day?

Vv. 2, 3. Specification of one of the points on which the members of the church differed, accompanied with an exhortation. — **ὅς μέν**: without a corresponding **ὅς δέ**, instead of which **ὁ δὲ ἀσθενῶν**: *One* (i. e. the one who is strong) *has faith to eat all things*, i.e. has no conscientious scruples respecting what he eats; *but he who is weak eats herbs*, or, as we should now speak, *eats vegetables*, to the exclusion of every kind of flesh. — **ὁ ἀσθενῶν** and **ὁ μὴ ἀσθενῶν** are understood by v. 2. — **μὴ ἔξουθενείτω**

(*εξ* intens., and *οὐθενέω*, fr. *οὐθέν* = *οὐδέν*), *Let not him who eats set at nought* etc. — *μὴ κρινέτω*: *κρίνω* here, as often, with the accompanying idea of condemnation. — *δ θεὸς γὰρ κτέ.*: the reason, and a most important one, for the exercise of forbearance and charity.

V. 4. *σὺ τίς εἶ κτέ.* Note the rhetorical force of the arrangement, — *Thou, who art thou* etc. Cf. ix. 20. — *δ κρίνων . . . οικέτην*; *that judgest a house-servant belonging to another person?* *οικέτης*, *a domestic, a house-servant*, only here in the writings of Paul; used twice by Luke, once by Peter. The general word in N. T. is *δοῦλος*. The specific word is far more forcible here, — *ἀλλότριον*, *of, or belonging to, another* (i. e. to Christ). — *τῷ ιδίῳ κυρίῳ*: dat. of interest. — *στήκει ἢ πτίπτε*, *stands or falls*. The expression is without particular limitation; and it is irrelevant to inquire whether the writer has in mind the final judgment or the standing in the church: yet, if the inquiry is made, the latter idea certainly seems more pertinent to the connection. — *σταθήσεται* (fut. pass., fr. *στηνει*), *shall be made to stand, shall be established*. — *δυνατεῖ γὰρ κτέ.*, *for his master is able to establish him* (*στήσαι*, 1 aor. act. infin., *to cause to stand*). *κύριος* and *κυρίῳ* may be rendered by the same Eng. word here. The reference is to Christ as Master or Lord.

V. 5. *δος μὲν, ὁνε* (he who is weak in the faith) . . . *δος δὲ, another* (he who is strong). — *γὰρ* is omitted here by most editors; included in brackets by W — H. If read here, it may be viewed as introducing another instance or illustration of the leading thought. — *κρίνει ήμέραν παρ' ήμέραν*, *distinguishes, gives his judgment in favor of, a day compared with a day*, i. e. *estems one day above another*. This use of *κρίνω* and of *παρά* to denote preference, though rare, is found in classic Greek. — *κρίνει πάσαν ήμέραν*, *gives his judgment in favor of every day. estems every day (alike)*. — *ἴκαστος . . . πληροφορείσθω* (*πληροφορέω*), *let each one be fully assured in his own mind*. I cannot doubt that the apostle had here in mind the feast and fast days of the Jews; not including the Sabbath, according to the Christian conception of its observance. So the passage is usually understood; yet Alford makes it include the Christian Sabbath also.

V. 6 states the true position for every Christian man. *δ φρονῶν . . . φρονεῖ*, *He who regards the day* (some particular day to be religiously observed, *ήμέραν παρ' ήμέραν*) *regards it to the Lord* (*κυρίῳ*, dat. of interest; article omitted, as often with proper names: I understand it as meaning Christ). — *δ ἐσθίων . . . ἐσθίει*, *he who eats* (without any religious scruples as to the different kinds of food) *eats to the Lord* (recognizes his obligations to Christ for the freedom and the daily blessings which he enjoys; and in proof of this), — *εὐχαριστεῖ γὰρ τῷ Θεῷ*, *for he gives thanks to God*. Does this refer to the formal prayer offered at table at the beginning or

end of a meal? I cannot think so: yet Hofmann is confident that it refers to the prayer, or giving of thanks, at the end of the meal (*Tischgebet nach der Mahlzeit*); and Meyer is certain that it refers to the blessing which is asked at the beginning of the meal (*Tischgebet vor der Mahlzeit*)! “Let every man be fully persuaded in his own mind”! — ὁ μὴ ἐσθίων . . . οὐκ ἐσθίει (note the force of the negatives *μὴ* and *οὐ*), if any one refrains from eating (particularly, meat), for the Lord (believing it to be his duty to the Lord) he refrains from eating. — καὶ . . . τῷ θεῷ, and (still, for what he may and does eat) he gives thanks to God. Note that this clause is introduced by *καὶ*, adding an important thought; the clause above, by *γάρ*, assigning a reason.

Vv. 7, 8. Confirmation of v. 6; particularly of the thought *κυρίῳ, for the Lord*. — *ἐαυτῷ*, to or for himself, as distinct from *τῷ κυρίῳ*. — Verse 8 amplifies, and dwells with emphasis, on the thought in verse 7; putting in the form of a positive statement the thought which had just been expressed negatively. Note the force of *τέ, οὐκτέ . . . οὐκτέ . . . οὐκτέ*, — not conveniently rendered, — uniting the clauses in closer logical connection. Our union with Christ in life and in death, and his entire ownership, could hardly be expressed in stronger language. Note the emphatic repetition, *τῷ κυρίῳ . . . τῷ κυρίῳ . . . τοῦ κυρίου*.

V. 9. *εἰς τοῦτο, to this end, with this in view*; *τοῦτο* pointing, not to what precedes, but to what follows. — *ἔγησεν* (ζάω), became living, rose from the dead. The aor. often denotes the entrance into a state or condition. It is important to note this use of *ἔγησεν*. Cf. Apoc. ii. 8, xx. 4. The interpretation of this last passage turns largely on the meaning of *ἔγησαν*. Cf. also *ζώῃ* in Rom. v. 10, 2 Cor. iv. 10, where the life after the resurrection is meant. — *ἵνα, in order that*, expressing the divine purpose; since *ἔγησεν*, referring to the resurrection of Christ, was accomplished through the power of God the Father. Cf. Phil. ii. 8, 9. The ideas of *ἀπέθανεν* and *ἔγησεν* are closely united, and should not be separated so as to predicate, the former of *νεκρῶν* alone, and the latter of *ζώντων*.

V. 10. *σὺ δὲ . . . η καὶ σύ, and thou . . . or even thou*. In both clauses *σύ* is emphatic, and contrasted with the idea of *κύριος*, to whom alone judging or setting at nought his own house-servant belongs. The first *σύ* is addressed to the weak; the second, to the strong: as we may see by comparing this with v. 3. — *πάντες γὰρ παραστησόμεθα* (fut. mid. of *παρίστημι*) *κτέ*. The impropriety of judging and rejecting one another is confirmed by the solemn thought, — *for we shall all stand before* (*παρ-*, near, by) *the judgment-seat of God*. Note the emphatic expression, *we shall all* etc. This admits of no exceptions. On “the judgment-seat of God” Christ is appointed to sit as final judge. Cf. ii. 16; Acts x. 42, xvii. 31;

John v. 22. It is also called the judgment-seat of Christ; 2 Cor. v. 10, Matt. xxv. 31.

V. 11. A confirmation of the last statement, from the prophet Isaiah, xlvi. 23,—an abbreviated and free citation. — ζῶ ἐγώ: Heb. זֶה עָמָד; in the LXX, κατ' ἐμαυτοῦ ὅμνω. — λέγει κύριος is here added by Paul. — ὅτι: connect w. ζῶ ἐγώ, which is equivalent to a divine declaration: *I solemnly declare that every knee etc.*, or, more literally, *I live, it is a fact that every knee etc.* — ἔξομολογήσεται (w. the dat.) τῷ Θεῷ, shall give praise to God. With this rendering, the parallelism of the two clauses is better preserved. So Meyer, *jegliche zunge wird Gott (als den Richter) lobpreisen*; Godet, *toute langue rendra hommage à Dieu*; Alf., *shall praise*. So Thol., Lange, et al. Meyer affirms that this verb always means *to praise*, w. the dat. (cf. xv. 9, Matt. ii. 25, Luke x. 21); *to confess, to acknowledge*, w. the acc. (Matt. iii. 6, James v. 16). It appears that Paul in using this word departed both from the LXX and from the Heb. — Many commentators, adopting in v. 10 the reading τῷ βηματι τοῦ Χριστοῦ, have found in this word τῷ Θεῷ a declaration of the divinity of Christ. It is never wise to found an argument in favor of a doctrine on a doubtful or improbable reading in the original. The doctrine of the divinity of Christ is sufficiently attested without such methods. Indeed, this whole passage, with the most approved text, presents the exaltation of Christ, and his intimate union with the Father, in the clearest light.

V. 12 sums up and presents, in a brief and impressive sentence, the thought beginning πάντες κτέ., v. 10. — ἔκαστος ἡμῶν: an emphatic expression like πάντες, πᾶν, πᾶσα, above. — περὶ ἑαυτοῦ . . . τῷ Θεῷ, shall give account concerning himself (not concerning another) to God (not to man).

How could the inclination to judge or set at nought one another be rebuked in a more solemn manner? We do well to give heed to this lesson.

Vv. 13-23. Christians not to judge and condemn one another, but rather to avoid giving offence.

V. 13. Μηκέτι . . . κρίνωμεν, *Let us not therefore longer continue to judge* (or be in the habit of judging) *one another*. — ἀλλὰ . . . κρίνατε (aor. imperat.), but judge (aor. expressing completed action) *this rather*. The difference in force between the pres. κρίνωμεν and the aor. κρίνατε is important. The same word is repeated for rhetorical effect; with a slight change, however, in signification. — τὸ μὴ τιθέναι κτέ.: infin. w. article, as subst., in explanatory appos. w. τοῦτο: *not to put* (pres. infin. to continue putting) etc. — τῷ ἀδελφῷ, dat. incommodi, *in the way of one's brother*. — πρόσκομψ and σκάνδαλον, in the metaphorical sense synonymous.

mous; two words to emphasize the thought: the first (*πρόσκομμα*, fr. *προσκόπτω*), a general word, *anything against which one stumbles*; the second (*σκάνδαλον*), more specific, — primarily a trap-stick, on which the bait is placed.

V. 14. A most important statement to the Jewish mind, in which Paul declares his own belief in the most emphatic language: *I know and am persuaded in the Lord Jesus*, i. e. by virtue of my fellowship with the Lord Jesus. — *οὐδέν*, sc. *ἐστίν*, *κοινὸν δι' ἑαυτοῦ*, *unclean of itself*, in its own nature. Note this N. T. use of *κοινός*, *common*, in the sense of *profane*, *unclean*; classic *βέβηλος*. — *εἰ μή*: connect closely in thought w. *κοινόν*: *nothing is unclean, except to the one who accounts etc.* — *ἐκείνῳ κοινόν*, sc. *ἐστίν*, *to that man (emphat.) it is unclean*. The uncleanness exists only in his imagination.

V. 15. *εἰ γάρ κτέ.* (the fact that such scruples exist must be acknowledged and taken into account), *For if on account of food (anything eaten) thy brother is grieved, thou no longer walkest according to love* (in accordance with a spirit of love). — *μή . . . ἀπόλλυε* (*ἀπόλλυμι* or *ἀπολλύω*): pres. tense, often denoting the beginning of an action, or an attempted action, as here: *do not by thy food begin the ruin, do not exert an influence which would tend to the ruin of that one etc.* The last clause (*for whom Christ died*) presents a consideration which must touch every Christian heart. Cf. I Cor. viii. 11. How considerate of the opinions and feelings of others is the Christian spirit!

V. 16. A conclusion (*οὖν*) addressed to all, as is implied in *ὑμῶν* st. *τοῦ*, used above. — *ὑμῶν τὸ ἀγαθόν*, *that which is good belonging to you*; a very comprehensive expression: all which is good belonging to the Christian, in distinction from the man who is not a Christian. The same general thought is expressed in v. 17 by the comprehensive phrase, *ἡ βασιλεία τοῦ θεοῦ*. — *μὴ βλασφημεῖσθω*, *let not this good which is peculiarly yours (as Christian men) be evil spoken of* (through any wrangling on your part about matters which are not of vital importance). This exhortation is not always remembered in our day.

V. 17. Reason for the exhortation in v. 16, with the suggestion how a serious mistake may be made. — *ἡ βασιλεία τοῦ θεοῦ* is here, as elsewhere, the kingdom which Christ came to establish. — *οὐ γάρ ἐστιν . . . πόσις*, *For the kingdom of God is not eating and drinking*, i. e. does not consist in the eating and drinking of this or that, and in abstaining from something else: such is not its character. — *βρῶσις, πόσις*, *the act of eating, the act of drinking*: *βρῶμα, πόμα*, *that which is eaten, that which is drunk*. — *ἀλλὰ δικαιοσύνη κτέ.*, *but (it is, does consist in) righteousness and peace and joy in the Holy Spirit*. Does this mean simply, right and peaceful relations with one another as Christians (so Meyer, Godet, et al.); or

righteousness and peace and joy in the Holy Spirit, denoting primarily our relations with God (so Calvin, Thol., Hodge, Lange, Alf., et al.)? The latter, in view of the whole doctrinal argument of this epistle, certainly seems the correct interpretation. Of course, right relations and peace with God imply the existence of similar relations with our Christian brethren; but this idea is subordinate. The question has arisen, whether *ἐν πνεύματι ἀγίῳ* is to be connected in idea only with *χαρά* or with all three substantives. There can be no grammatical objection to the latter view; and the entire expression is thus made more definite and forcible. Righteousness and peace, as well as joy, can exist for us only in the Holy Spirit.

V. 18. A confirmation (*γάρ*) of v. 17. — *ἐν τούτῳ*. Many editors (Meyer, Godet, et al.) read here *ἐν τούτοις*, *in these things*, referring to the three particulars just named; but the MS. authority is strong in favor of *ἐν τούτῳ* (the reading of Lachmann, W — H., Tisch.). The question then arises, does *ἐν τούτῳ* mean, *in this way*, *in this manner*, *thus*, — equivalent to *οὕτως*; or does it refer to *πνεύματι*? It is grammatical, understood in either way; but the latter seems more natural and forcible. The commentators are, of course, divided in opinion. — *τοῖς ἀνθ-*: not dat. of agent, but dat. of reference w. *δόκιμος*: *respected, approved, in his relations to men; approved of men*: same gramm. const. w. *τῷ θεῷ*.

V. 19. *ἄρα οὖν*, *So then*: a conclusion from the foregoing, particularly from vv. 17, 18. — *τὰ τῆς εἰρήνης*, *the things which belong to peace*, . . . *τὰ τῆς οἰκοδομῆς τῆς εἰς ἄλλο*, *the things which belong to edifying, that (edifying) which extends into the midst of one another* (not that which is merely superficial). Shall we read here *διώκομεν* (Tisch.), the statement of a fact; or *διώκωμεν* (preferred by W — H.), an exhortation? The change between *ο* and *ω* was so easy (the difference in pronunciation probably not being perceptible at the time when our oldest MSS. were written) that MS. readings on this one point are probably less authoritative than on any other. Cf. *ἐχωμεν*, ch. v. 1, note. An exhortation in this connection certainly seems more natural: *let us pursue etc.* So the majority of scholars understand the verse. This also accords with what follows.

V. 20. Forbids the opposite of *τὰ τῆς οἰκοδομῆς*. — *μὴ . . . κατάλυε* (*κατά*, *λύω*, not the same simple verb as *ἀπόλλυε*, v. 15), *Do not pull down*, or, as the pres. often signifies, *do not attempt to pull down, do not exert an influence which tends to pull down*. — *τὸ ἔργον τοῦ Θεοῦ*, *the work of God*, that which God has built up (carrying out the metaphor in *οἰκοδομῆς*, and implied in *κατάλυε*); i. e. the Christian character, and all that it implies. — *Ἐνεκεν βρώματος* (nearly the same as *τῷ βρώματι*, v. 15, but bringing out the causal idea more prominently), *on account of anything eaten, any ques-*

tion about the different kinds of food: for any such unimportant reason, do not cause a ruin so momentous. — **καθαρά**: the opposite of **κοινά**: cf. v. 14. — After **μέν**, we might expect in the following sentence **δέ**, but **ἀλλά** is more decidedly adversative. — **κακόν**, *evil, sinful*; (the eating things which are in themselves pure) *is sinful on the part of the man who eats with offence*. This is understood by some to be spoken of the man who is strong, and who gives unnecessary offence to the weak; by others it is understood of the weak brother who violates his own conscience. May not the const. include both ideas, and are not both true and important? — **διά**, w. the gen., here as in ii. 27. Meyer's rendering of this const., *regardless of (ungeachtet)*, is not generally adopted.

V. 21. A maxim for the strong. — **καλόν**, sc. **ἐστίν**, *It is good (honorable)*; contrasted w. **κακόν**, v. 20. — **μηδὲ ἐν** **ῳ**. The ellipsis is readily supplied: *nor (to do anything) in which (by means of which) thy brother stumbles*. Cf. 1 Cor. viii. 13. We have here one of the most important practical precepts, and never more needed or more applicable than now.

The last two verses conclude and sum up the argument of the entire chapter. Verse 22 applies the principle to the strong; verse 23, to the weak.

V. 22. **σὺ πίστιν ἦν ἔχεις κατὰ σεαυτὸν ἔχε** (the const. is unusual, but is supported by the highest critical authority: in Att. **πίστιν** would stand after **ἔχεις**, antecedent in relat. clause), *The faith which thou hast have thou to thyself before God*. — **μακάριος . . . ἐαυτόν**, *Happy is he who does not judge himself* (**κρίνων** implying often an adverse judgment; cf. v. 3), who feels fully assured in his own mind. — **ἐν** **ῳ δοκιμάζει**, *in what he approves; tests, examines, and approves*: Luther, *in dem, das er annimmt*: Godet, *dans le parti qu'il adopte*.

V. 23. **οὐδὲ διακρινόμενος** (note carefully the dif. bet. **κρίνω**, **κατα-κρίνω**, and **δια-κρίνω**, act. and mid.), *But he who contends, disputes, with himself; who wavers, hesitates, doubts*. — **ἐὰν φάγῃ** (Lex. **ἐσθίω**) **κατακέριται**, *if he eat, is condemned* (not merely self-condemned, but actually, in the mind of God, condemned: this appears from what follows). — **ὅτι οὐκ ἐκ πίστεως**: the reason why he is condemned: *because (he eats) not of faith* (as a result of faith). — **πᾶν δὲ . . . ἐστίν**: a universal principle: *and everything, which is not of faith, is sin*. Many give to the word **πίστις** in this verse the meaning, *belief, conviction*; but it is more natural and forcible to understand the word in its ordinary N. T. sense, — *belief and trust in Christ; Christian faith*.

The principles so clearly stated in this chapter will bear much reflection. Can we, in all the relations of this life, exhibit a practical application of them?

CHAPTERS XV. and XVI. have, by a few modern writers (Semler, Paulus, Ewald, Renan, et al.), been denied a place in this epistle. Baur of Tübingen questioned their genuineness. The great majority of scholars have, however, believed them to be genuine, and to stand, where they actually belong, as the closing portion of this epistle.

CHAP. XV. — Vv. 1-13. The argument of the preceding chapter continued; and enforced by a reference to the example of Christ, — addressed particularly to the strong. — Vv. 14-33. Conclusion of the whole discussion: in which Paul expresses his confidence in those addressed; speaks of his own apostolic calling and labors, — of his purpose, after visiting Jerusalem, to visit Rome, and thence to proceed to Spain; asks the prayers of the church that he may be prospered on his journey; and concludes with a benediction.

V. 1. The difference in tone between the preceding exhortations and injunctions, and those which follow, is indicated by the first word, *Οφειλομεν*, which has the emphatic place, and expresses the idea of *duty*: *We who are strong ought etc.; it is our duty etc.* — *ημεις οι δυνατοι* (akin to *δύναμαι*) means, strictly, *we who are able; we who can, ought etc.* Cf. *ισχυρος*, *strong*. — *τα δοθενηματα . . . βασταζειν*, to bear (in the sense to carry, suggesting the idea of a load or burden) *the infirmities (the weaknesses) of those who are unable* (to bear their own burdens), i. e. of the weak. Cf. Gal. vi. 2 and 5. — *καλ μη . . . αρεσκειν*, and not to please ourselves, not to seek our own gratification. Cf. 1 Cor. x. 33.

Vv. 2, 3. *Έκαστος ήμων τῷ πλησίον* (indeclinable) *ἀρεσκέτω*, let each one of us please (gratify) his neighbor. — *εἰς . . . πρὸς κτέ*. While there is no emphasis to be placed on the prepositions, yet the exact meaning of each is easily seen: *looking into that which is good, into his welfare; tending towards edification (building up, the strengthening of the faith of the weak).* For a similar change of *εἰς* and *πρὸς*, cf. ch. iii. 25, 26. — *καλ γάρ*: both a copulative and causal connection, introducing the great and conclusive reason: *for Christ did not gratify himself* (did not seek self-gratification); *but (the contrary of this is true), just as it has been written.* The quotation is from Ps. lxviii. 10, cited verbatim from the LXX. The suffering subject in that psalm is regarded as a type of the Messiah. The fact that the enemies of God cast their reproaches on him is presented as a proof that he did not seek his own gratification; since, if he had sought this alone or chiefly, he would have avoided these sufferings. Cf. Phil. ii. 6-8; Heb. xii. 2, 3. It was the welfare, the redemption, of fallen

man that he had in view. Cf. Matt. xx. 28. — ὀνειδισμός (fr. ὀνειδίζω), *the act of reproaching*: a later Greek word. Cf. ὄνειδος. — ἐπέπεσαν (ἐπι-πίπτω): later Gr., st. ἐπέπεσον.

V. 4. Paul had just cited a sentence from the O. T. in proof that Christ did not please himself; *for* (he adds) *as many things as were formerly written etc.* (προεγράφη, προ-γράφω). This would include, in the mind of Paul and of the readers of this epistle, the entire O. T. — *eis . . . ἐγράφη*, *with a view to our instruction* (ἡμετέραν, emphat.). This is one among the many indications of the estimate which the N. T. writers placed on the O. T. — *ίνα* (the divine purpose) . . . *ἐχωμεν*, *in order that through endurance and through the comfort afforded by the Scriptures we may have hope* (τὴν ἐλπίδα, the well-known *hope*, — that of eternal life, through Christ).

V. 5. **δέ**: leading from the assurance just expressed to the wish that follows. — *ο δὲ θεός . . . δώῃ* (Att. δοίη, optat. without *τιν* expressing a wish), *And may God who is the author of endurance and comfort give to you etc.* — *τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις*, *to think, to have in mind, the same thing among one another.* Cf. xii. 16. — *κατὰ Χριστὸν Ἰησοῦν*, *according to Jesus Christ* (the perfect pattern to be kept in mind, and also) *according to his will.*

V. 6. *ὁμοθυμαδὸν ἐν ἐνὶ στόματι*: the two ideas, *with united heart in one mouth*, are to be closely connected, as they stand in the Greek. — *τοῦ κυρίου ἡμῶν Ἰ. Χρ.* Does this limit both *θεόν* and *πατέρα*, *the God and Father of our Lord Jesus Christ*; or does it limit only *πατέρα*, *that you may glorify God, even the Father of etc.*? The latter const. is preferred by Hodge, Meyer, et al.; the former, by Alf., Lange, Godet, R. V., and the great majority of scholars. Cf. Eph. i. 17, *the God of our Lord Jesus Christ*; also Matt. xxvii. 46, *My God, my God*; John xx. 17, *my Father and your Father, my God and your God*. The wish expressed in v. 5 would be realized by the union of the entire church, Jews and Gentiles, in glorifying the God and Father of our Lord Jesus Christ.

V. 7. **διό**, *wherefore*; i. e. to accomplish the purpose in v. 6. — *προσλαμβάνεσθε ἀλλ—*: addressed to both parties, the strong and the weak. Observe, it is not *προσδέχεσθε*, *receive ye one another*, as though the offer were made by the other party; but *προσλαμβάνεσθε*, *take ye one another to yourselves*, take the initiative yourselves, and not wait for the opposite party to make a beginning. Cf. ch. xiv. 1. — *καθὼς . . . ἡμᾶς* (W — H. prefer here *ἡμᾶς*, which does not change the sense materially), *just as Christ also took you to himself*. We did not first offer ourselves, and induce him to receive us; but he took us to himself. Cf. xiv. 3, where we find the expression, *for God took him to himself*. The same act is predicated of Christ and of God. — *eis δόξαν κτέ.*, *looking into, with a*

view to, etc. Many scholars (Chrys., Erasm., et al.) connect this with the first clause in the verse; but it is more natural grammatically, and equally logical, to join it w. *καθὼς . . . ὑμᾶς*.

V. 8. Introduces a motive for obedience to the preceding exhortation: v. 8, addressed to the Jewish Christians; v. 9, to the Gentiles. — *λέγω γάρ*, *For I say*, *For I mean*: introducing the explanation and confirmation of *προσελάβητο ὑμᾶς*. For this use of *λέγω*, cf. 1 Cor. i. 12, — *λέγω δὲ τοῦτο*, and *I mean this*. Cf. also Gal. iii. 17, iv. 1, v. 16. Often so used in classic Greek. — *Χριστὸν διάκονον κτέ.*, *that Christ has become a servant of circumcision*: *περιτομῆς*, abstract for the concrete, meaning *persons circumcised*. *διάκονος*, *a servant, an attendant*; *δοῦλος*, *a bond-servant*; *οἰκέτης*, *a house-servant*; *λειτουργός*, *a public servant, a minister*. — *ὑπὲρ ἀληθείας θεοῦ*, *for the truth of God*; explained by the next clause: *ἀληθείας*, without the article, made definite by the limiting gen.; as in Heb., a noun in the construct state. — *εἰς τὸ βεβαιώσαται κτέ.*, *to confirm the promises of the fathers*, i. e. God's promises made to the fathers.

V. 9. A continuation of the same sentence, sc. *εἰς τό*: *τὰ ἔθνη*, subj. of *δοξάσαι*, *and so that the Gentiles might glorify God*. This const. of *τὰ ἔθνη . . . δοξάσαι*, sc. *εἰς τό*, seems the most natural: so Meyer, Riddie, R. V., etc. Many, however, make it depend on *λέγω*: so Alf., Hodge, Winer, Godet, etc. — *ὑπὲρ ἐλέους*, *for (his) mercy*, i. e. *on account of* etc. *ὑπέρ* above, w. *ἀληθείας*, *for the truth*, etc., i. e. *to confirm the truth*. Note these two uses of *ὑπέρ*: *for* as prospective; and *for* as retrospective. — *καθὼς γέγραπται*: introduces, as usual, a citation from the O. T., — Ps. xvii. 50, cited from the LXX. *διὰ τοῦτο* is a part of the citation, and not in logical connection with what here precedes. — *ἔξομολογήσομαι σοι*, *I will praise thee*. Cf. ch. xiv. 11, note. — *ψαλῶ* (*ψάλλω*), *I will sing* etc. The historical subject in this psalm is David as conqueror over all his enemies. He is viewed by Paul as the type of the Messiah, who in these words praises God for the Gentiles that have been won over to him; and in this praise which the Messiah offers, the Gentiles themselves unite.

Vv. 10. 11, 12. *καὶ πάλιν*, *And again*, i. e. in another passage the same thought is expressed. — *λέγει*, sc. *ἡ γράφη*, suggested by *γέγραπται*. The citation is from Deut. xxxii. 43, in the words of the LXX, although they depart from our present Hebrew text. — *εὐφράνθητε*: aor. pass. imperat., as deponent, fr. *εὐφράνω*. — *ἔθνη*: voc. — *μετά*: w. gen. denotes participation: *with, in the midst of*. — V. 11. Cited fr. Ps. cxvi. 1, nearly in the words of the LXX. — *πάντα τὰ ἔθνη*: voc. — *ἐπαινεσάτωσαν*: 1 aor. act. imperat. 3 pers. plur., fr. *ἐπαινέω*. No stress is to be laid on the difference bet. this and the simple verb just before it. — V. 12. Isa. xi. 10; omitting, after *ἔσται*, the words *ἐν τῇ ἡμέρᾳ ἐκείνῃ*: cited verbatim from

the LXX, although they depart materially from the Hebrew text as we now have it. Bear in mind that all these citations are in confirmation of the thought in v. 9, that a day should come when the Gentiles, in concert with Israel, should celebrate the praises of Jehovah. The number and variety of these citations indicates the emotion of Paul in view of the events which were then transpiring, and in which he had so conspicuous a place. — ἐπ' αὐτῷ, *on him, resting on him, w. ἐλπιοῦσιν* (fut. of ἐλπίζω). Cf. πιστεύειν ἐπ' αὐτῷ, ix. 33, x. 11.

V. 13. δέ introduces the conclusion of the paragraph. As the first four verses were followed by a wish in vv. 5, 6, so here the preceding exhortation (v. 7 ff.) is followed in like manner by a benediction. — δέ θεὸς . . . πληρώσατε (optat. without ἀν), *And may the God of hope (God, the author of hope) fill you with (make you full of) etc.* The expression, *God, the author of hope*, follows naturally after ἐλπιοῦσιν, as the expression, *God, the author of endurance and comfort*, follows in v. 5 the corresponding expression in v. 4. The hope of eternal life, the Christian's hope, is here meant. — ἐν τῷ πιστεύειν, *in believing and trusting.* (Both ideas belong to the one Greek word.) This is the sphere in which all true joy and peace exist. — εἰς τὸ περισσεύειν: the end in view; connect w. πληρώσατε: *that ye may abound in hope, that ye may be περισσός, over and above, superabundant, in hope; (and this abides) in the power of the Holy Spirit.*

What could be more characteristic of Paul than this entire passage!

The discussion, doctrinal and practical, of the epistle closes here; and that which follows is of a personal nature, in the form of a familiar letter.

V. 14. πέπεισμαι: cf. viii. 38, xiv. 14. — δέ: continuative, leading to the concluding portion of the epistle. — καὶ αὐτὸς ἐγώ, *I myself also.* The apostle has his own independent opinion, and implies (in καὶ) that others had the same opinion. — ὅτι καὶ αὐτοί, *that you yourselves also, independently of the teaching and exhortation of others.* — μεστοί . . . ἀγαθωσύνης, *are full of goodness, full of excellent qualities of character.* Χρηστότης means *goodness* in the sense of *usefulness, kindness;* ἀγαθωσύνη is not a classic word. Cf. Gal. v. 22, where both words are used. — πεπληρωμένοι (πληρώω, akin to πλήρης), *filled with, etc.* — δυνάμενοι . . . νοιούστειν, *able to advise, admonish, one another also.* — Note these three successive commendatory clauses. We are not to suppose that the apostle here deals in flattery; still less in irony, as in some other epistles. He says just what he believes, and exhibits his good judgment in saying it.

V. 15. τολμηρότερον: adv. w. ἔγραψα. The aor. is used here, as often in Greek and Latin in letters; the tense being conformed to the time of

reading rather than of writing the letter, — *I wrote*; Eng. idiom, *I have written*, or *I write* (R. V.), *the more boldly*. — ἀπὸ μέρους, *in part*, is variously understood: w. τολμηρότερον, *in part, or somewhat, more boldly* (so Hodge, et al.); w. ἔγραψα, *I have written boldly in places, in portions of the epistle* (so De Wette, Meyer, Lange, Alf., Riddle); w. ἀπαντιμνήσκων, *as if in some measure reminding you* (so Godet). Paul had just said they were filled with all knowledge, and able to admonish one another; hence what he writes is intended *partly* to call things which they already knew to their remembrance. It is difficult to decide positively between these three interpretations. That of Godet certainly seems natural and forcible in the connection. — διὰ τὴν χάριν κτέ. In thus calling things to their remembrance, Paul did not act on his own authority as a man, but, he adds, *on account of the grace given to me from God*. This was his authority, this his motive power.

V. 16. εἰς τὸ εἶναν με κτέ.: the purpose; closely connected w. what precedes: *that I should be a minister, etc.* — εἰς τὰ ἔθνη, the destination, the sphere into which his attention and efforts should be directed. — ἱερουργοῦντα κτέ.: explains more fully λειτουργὸν Χρ. Ἰησοῦ: *ministering as a priest in the gospel of God, or administering as a priest the gospel of God; administrans evangelium a deo missum hominibus, eoque ministerio velut sacerdotio fungens* (Estius). — ἡ προσφορὰ τῶν ἔθνῶν, *the offering of the Gentiles*: not the offering which they bring, but the offering of which they consist; the offering which they themselves really are, which Paul ministering as a priest offers to God. — εὐπρόσδεκτος: adj. of two endings; agrees w. ἡ προσφορά. — ἡγιασμένη (ἀγιάζω, ἄγιος) ἐν πν-άγ-, *made holy (sanctified) in the Holy Spirit; acceptable, because made holy etc.*

V. 17. That he might not, in what he had just said, seem boastful, he adds: ἔχω οὖν κτέ., *Wherefore I have my glorying in Christ Jesus (in him, and him alone, not in myself).* — The words, τὰ πρὸς τὸν θεόν, are in keeping with those just used in v. 16, λειτουργὸν, ἱερουργοῦντα, all of which denote a sacred occupation: *in the things pertaining to God, while ministering as a priest in the gospel of God, I have my glorying in Christ Jesus.*

V. 18. Lit. *For I shall not dare to mention any of the things which Christ did not work through me with a view to (the) obedience of (the) Gentiles by means of word and deed.* The sentence has been understood quite differently by different expositors: some placing the emphasis on δι' ἐμοῦ, *through me*; i. e. *through me, in distinction from other laborers*, — *I shall not arrogate to myself results which Christ wrought through others: so Alf., Hodge, et al.* Some place the emphasis on οὐ κατειργάσατο, *I shall not dare to mention any of those things which Christ did not actually accom-*

plish etc.; i. e. I shall make no false pretences to results not actually achieved: so Meyer, Riddle, et al. Others place the emphasis on **Χριστός**, *I shall not dare to mention any of those things which Christ (he and he alone) did not work through me*: so Thol., Olsh., et al. It is certainly possible to view the sentence in either one of these three ways. The last seems most in keeping with the thought in v. 17.

V. 19. A continuation of the sentence. — **ἐν δυνάμει σημείων καὶ τεράτων**, *in the power of signs and wonders*: refers particularly to ἔργω. — **ἐν δυνάμει πνεύματος θεοῦ**, *in the power of the Spirit of God*: refers both to λόγῳ and to ἔργῳ. Many editors read ἀγίου st. θεοῦ: and many have only **πνεύματος**, *in the power of the Spirit*. This is preferred by Meyer, W — H., Tisch. (7th edit.), Alf., et al. The sense is not materially changed by the different readings. — **ώστε με . . . πεπληρωκέναι (πληρώ)** **τὸ εὐαγγέλιον τοῦ Χρ.** The exact rendering of these words is not beyond dispute. If we give **τὸ εὐαγγέλιον** the meaning, *the act of preaching the gospel*, the difficulty is removed, and we may then render literally, — *so that I . . . have made full the preaching of the gospel of Christ*; i. e. *so that I have fully preached etc.* So R. V., et al. Meyer, in his usual dogmatic style, denies that **εὐαγγέλιον** can have this meaning; but it seems to be the only meaning which makes the sentence clear, and is adopted by the majority of critical scholars. So Alf., Godet, Hodge, et al. Was, then, this sweeping declaration a fact? The remark of Godet is a satisfactory answer: The apostle viewed his task as completely fulfilled when he had lighted the torch in the great centres, such as Thessalonica, Corinth, Ephesus. This done, he counted on the churches founded in these capitals to continue the evangelization of the provinces.

Vv. 20, 21. W — H. place only a comma after v. 19; R. V. only a semicolon. This pointing seems to indicate the sense better than a period, as vv. 20, 21 are only a continuation of the preceding sentence. **φιλοτιμούμενον** (in critical editions, st. **φιλοτιμοῦμαι**) agrees w. μέ, v. 19. Making **οὕτως** refer to what precedes, and placing a comma after **φιλ-**, as Tisch. has done, — making **εὐαγγελίζεσθαι** in the same const. w. **πεπληρωκέναι**, — the idea becomes clear; lit. *and thus (in doing this) making it a point of honor, I preached the gospel, not where Christ had been named, . . . but etc.* If we remove the comma (a doubtful pointing) after **φιλ-**, and make **εὐαγγελίζεσθαι** depend on **φιλ-**, we should then translate, — *and thus (in thus fully preaching) making it a point of honor to preach the gospel, not where etc.* The latter pointing is more generally preferred. It is not necessary so to render **φιλοτιμούμενον** as to leave out of view the force of **τιμή**, fr. **τιμή**. — **ώνομάσθη (δονομάζω)**: aor. often used in Greek where we use a pluperfect: *had been named*; i. e. where the doctrines, which his name would at once suggest to the mind, had been proclaimed. — **ἀλλὰ**

... γέγραπται, but as it has been written (but making it a point of honor to act in accordance with the thought in the following prophecy). Cited verbatim from the LXX, Isa. lii. 15. The prophet is speaking of the kings and nations to whom the announcement of the work of the Messiah shall come for the first time; and Paul finds in these words a foreshadowing of his own course of action. — οἱς . . . ἀνηγγέλη (ἀν-αγγέλλω) . . . ὅψονται, they, to whom no announcement was made (lit. to whom it was not announced) concerning him, shall see: καὶ οἱ . . . συνήσουσιν (συνίμει), and they who have not heard (concerning him) shall understand. περὶ αὐτοῦ is not in the Heb., but is added by the LXX. They also understand the Heb. relative as masc., while it is usually understood here as neuter: that which had not been told them etc., st. they to whom etc.

V. 22. Διό, Wherefore: i. e. because he had been thus occupied, as described above, in preaching the gospel, travelling to regions so remote. Cf. v. 19. — καὶ ἐνεκόπτομην (ἐγκόπτω), I was hindered also. — τὰ πολλά: adv. acc.: these many (times); Vulg., plerumque. Some MSS. have here πολλάκις. Cf. i. 13. — τοῦ ἐλθεῖν, from coming: gen. of separation.

V. 23. νυνὶ δὲ κτέ, but now, having no longer (μηκέτι, in Att. we should expect here οὐκέτι) a place (τόπον, room, opportunity) in these regions (those mentioned above, from Jerusalem to Illyricum). Paul had preached at the principal points in all these regions, and churches had been established. His peculiar mission, as a pioneer preacher among the Gentiles, now called him, as he thought, beyond, to visit and preach the gospel in the "far west," where Christ had not yet been named. This was his plan, his impression, at the time of writing this epistle. — ἐπιποθίαν . . . τοῦ ἐλθεῖν (gen. w. ἐπιποθ-, which takes the same const. as verbs signifying to aim at, to strive for), and having a longing to come to you: ἔχων . . . ἀπὸ πολλῶν ἔτῶν, lit. having . . . from many years; Meyer, von vielen Jahren her; Godet, depuis plusieurs années; Eng. idiom, having had . . . for many years.

V. 24. The const. of the entire sentence is involved, and by no means certain. The punctuation of W — H. and of the R. V. seems best, — placing a comma after Σπανίαν, and after ἐμπλησθῶ a comma and dash, resuming the principal sentence with νυνὶ δὲ πορεύομαι. The rendering suggested by this punctuation is seen in the R. V., and is on the whole the most satisfactory. Alford and Riddle translate ἔχων, v. 23, as pres. indic., I have, st. having. This makes the Eng. sentence more intelligible, but is an unnecessary departure from the exact Greek const. — ὡς ἀν πορεύομαι κτέ., whenever I may be on my way into Spain. Meyer thinks this clause should be connected only with what follows, and that Paul had not had in mind the plan of a journey into Spain for so long a time; but this is by no means certain. — Σπανίαν: called also Ἰσπανία, and

commonly by the Greeks *Ιβηρία*. The question has been much discussed whether this plan was ever carried out; and is connected with the equally unsettled question whether Paul was imprisoned twice in Rome. It will not be difficult to find abundant discussion — it would be incorrect to say *information* — on these questions. — **διαπορευόμενος**, *in passing through*, i. e. *on my journey*. — **ὑψόν . . . ἐκεῖ** (here used w. a verb of motion = *ἐκεῖσθε*), *to be sent forward, to be escorted, by you thither*. Sending forward, or escorting, was no unusual occurrence. Cf. 1 Cor. xvi. 6, 2 Cor. i. 16, Acts xv. 3. — **ἐὰν ὑμῶν . . . ἐμπλησθῶ** (*ἐμπίπλημι*, simple verb *πίμπλημι*), *if in the first place* (i. e. before being escorted thither), *I may in part be satisfied with your company* (lit. *may be made full of you*). **ἀπὸ μέρους**, *in part*, is a delicate expression, implying that he could not be satisfied in full. It is a common experience in this world, that we cannot see enough of those whom we love. Yonder, there will be no more parting!

V. 25. **νῦν δὲ . . . εἰς**, *But now I am on my way into etc.* — **διακονῶν κτέ.**, *serving, ministering to etc.* The service was begun in making the collections and conveying them to the saints; hence the particip. pres., not the fut. References to these collections are made elsewhere; particularly in 2 Cor. chs. viii. and ix. Cf. also 1 Cor. xvi.

V. 26. **γάρ**: explanatory. — **ηὐδόκησαν** (*εὐδοκέω*), *were pleased, were well pleased* (cf. Matt. iii. 17, xii. 18, xvii. 5; Mark i. 11; Luke iii. 22). — **Ἀχαΐα**, *Achaia*: the usual name in the N. T. for Greece. The classic name, *Ἐλλάς*, occurs in Acts xx. 2. — **κοινωνίαν τινὰ ποιήσασθαι**, *to make a certain contribution*. Note this use of *κοινωνίαν*, *communion, participation, contribution*. By collecting money, and forwarding it to Jerusalem for the poor, they shared with them, entered into communion with them. Note carefully the N. T. use of the word “communion”: never applied to the Lord’s Supper in the sense of participating with one another, but only in the sense of a communion of the body and blood of Christ. 1 Cor. x. 16. It is extremely unfortunate that we have departed from the N. T. use and meaning of the word.

V. 27. **ηὐδόκησαν γάρ**: repeated with a view to further explanation, and the statement of an important fact. — **δόφειλέται . . . αὐτῶν**, *debtors to them* (to the saints in Jerusalem); debtors for spiritual gifts. The church in Jerusalem was the one first established, and might thus be viewed as the mother church. That in Antioch, the earliest among the Gentiles, received its first teachers and preachers from Jerusalem. Acts xi. 20. — **εἰ γάρ** (explanatory of *δόφειλέται*) **κτέ.**, *For if the Gentiles shared in their spiritual blessings, they are in debt* (*δόφειλοντιν*, same root w. *δόφειλέται*), *they owe it, to minister etc.* **λειτουργῆσαι** and **λειτουργός** spoken particularly of a sacred service. Cf. xiii. 6, xv. 16.

V. 28. **τοῦτο . . . ἐπιτελέστας**, *Therefore having accomplished this*, i. e. this

service for the saints in Jerusalem. — **καὶ σφραγισάμενος** (*σφραγίζω*) . . . **τὸν καρπὸν τοῦτον**, lit. *and having sealed for them this fruit*, i. e. having securely placed in their hands the funds collected for them. — **ἀπελεύσομαι** (*ἀπέρχομαι*) **κτέ.**, *I shall go away by you* (lit. *through you*) *into Spain.*

V. 29. **οἶδα δὲ κτέ.**, *And I know that in coming to you I shall come in the fulness of the blessing of Christ: in the fulness, i. e. furnished with the fulness of the blessing which he would impart.* Cf. ch. i. 11. Not many men would venture to speak so emphatically; but Paul was always perfectly frank in expressing what he felt. It may be said by some that Paul was mistaken in his expectations; and Godet well suggests, if this chapter and the following were actually composed in the second century by an unknown author, as some have argued, would he venture to make a statement which appears on the surface so contrary to the historic fact? It is scarcely possible. And yet we have no good reason to believe that Paul was actually mistaken; for though he arrived in Rome as a prisoner, his coming may have been to the church *in the fulness of the blessing of Christ.* Another interpretation (that of Chrys., Calvin, et al.), — *I know that I . . . shall find you filled with the blessing of Christ,* — is too great a departure from the obvious meaning of the Greek.

V. 30. Paul, it seems, already foresees some of the conflicts which awaited him in Judea. He was not even confident that he should be well received by the Christians there; hence the earnest request in vv. 30, 31, 32. — **παρακαλῶ κτέ.**, *And I beseech you* (or *I exhort you*; *je vous exhorte*, Godet), *brethren, through our Lord Jesus Christ* (an appeal that had more force then, when the life and death and resurrection of Christ were held in vivid remembrance), *and through the love of the Spirit* (that Christian love which the Holy Spirit sheds abroad in the heart; cf. Gal. ch. v. 22), *to strive with me in your prayers to God in my behalf.* — **συναγωνίσασθαι** (*συν-αγωνίζομαι*), *to contend, as those who are engaged in battle or in a prize contest; i. e. with the utmost earnestness, — not merely “to say prayers.”*

V. 31. **ἴνα** (introducing the object of the supplication) **ρύσθω** (i aor. subjunc. pass., fr. *ρύσματι*) **κτέ.**, *that I may be delivered from those who are disobedient* (or *from those who are unbelieving*; *von Seiten der Ungläubigen*, Meyer: both renderings amount to the same thing) *in Judea, and that my service, my assistance, which is to be conveyed into Jerusalem may become acceptable to the saints.* It seems surprising that there should be any doubt on this latter point; but Paul understood very well the strength of Jewish prejudices even in those who had been converted. In respect to the former part of the petition, it may be said that it was not answered. Paul did indeed at first fall into the hands of the disobedient; but how

signal was his deliverance! Cf. Acts xxiii. Meyer, however, affirms, of this part of the petition, that it was not fulfilled (es ging *nicht* in Erfüllung). This was apparently true only at first. How often it appears to us at first that our prayers are not heard!—but in the end it will be seen that all true prayer is fully answered. Concerning this *διακονία*, cf. 2 Cor. chs. viii. and ix.

V. 32. The object beyond that mentioned in v. 31: *in order that, having come to you in joy through the will (that which has been willed) of God, I may find rest together with you.* — *ἐν χαρᾷ, in joy.* Some may say this part of the petition also was not granted, since he arrived in Rome as a prisoner. But who can say how much joy he had among the Roman Christians, despite outward circumstances? That they hailed his coming with joy is proved by the fact they went as far as Appii-Forum and the Three Taverns to meet and welcome him; and it is said, when Paul saw them he thanked God and took courage. — *συνανπαύσωμαι* (*συνανπαύω*) *ὑμῖν, I may find rest with you.* It may also be said that neither he nor the Roman Christians could have found much rest; but who can know how much rest and refreshing of spirit they may have found in rehearsing their Christian experiences, and in expressing their hopes of a glorious immortality? Cf. ch. i. 11, 12.

V. 33. *ὁ δὲ θεὸς τῆς εἰρήνης κτέε, sc. εἴη, And may the God of peace etc.* This thought, *the God of peace*, naturally occurs to the mind of the apostle in view of approaching dangers and conflicts.

This chapter, although not like the profound doctrinal discussion in the former part of the epistle, contains many lessons of great practical value and importance. It is not in accordance with the character and scope of this work to enumerate them formally, but only to allude to them incidentally *en passant*. They will be found, presented with great ability, in the larger commentaries. The summaries of Hodge and of Godet are excellent. It is better, however, for the genuine student to draw his own lessons from the Divine Word by careful study, and by calm, devout meditation. Second-hand meditations are liable to resemble second-hand clothing: the former we call stale; the latter, soiled. The difference is not very great.

CHAP. XVI.—Vv. 1, 2. Commendation of Phœbe. — Vv. 3-16. Salutations. — Vv. 17-20. Warning against false teachers and against divisions; a word of commendation, and an assurance that God will crush Satan under their feet. — Vv. 21-23. Salutations from the apostle's companions. — Vv. 25-27. The concluding doxology.

V. 1. *συνίστημι*, *I commend*. In this sense, chs. iii. 5, v. 8, and often. — *τὴν ἀδελφὴν ἡμῶν ετέ*, *our sister* (i. e. my sister in Christ and yours), *who is a deaconess* (*διάκονος*, common gen., here fem.), or *servant*, of the church which is in Cenchriæ. Note the two points specified in the commendation. Cenchriæ, or Kenchriæ, was the eastern harbor of Corinth, on the eastern side of the isthmus.

V. 2. *ἵνα*: introduces the object of the commendation: *that you may receive her in the Lord* (*ἐν κυρίῳ*, i. e. as being in the Lord, as a Christian), *worthily of the saints* (in a manner becoming the Christian profession). — *καὶ παραστῆτε* (2 aor. act. subjunc., fr. *παρ-ιστῆμι*) *αὐτῇ*, *and that you may assist her (stand by her)*. — *ἐν ω . . . πράγματι* (anteced. in relat. clause, = *ἐν τῷ πράγματι ἐν ω*), *in whatever business she may have need of you* (*χρήσῃ*, pres. subjunc. act., fr. *χρήσω*). — *αὐτή*, *she herself*: *προστάτις* (fem. of *προστάτης*), *one who stands before and protects; a defender, guardian, helper*. *προστάτις* seems to have been chosen, st. *παραστάτις*, in view of her official position. — *πολλῶν . . . καὶ ἐμοῦ αὐτοῦ*, *of many and of me myself*. In regard to the protection and assistance which Phœbe may have extended to Paul, we have no further information. We gain from this and what follows some idea of the position of woman in the early Christian church, in contrast with her position among the Greeks a few centuries earlier.

Vv. 3, 4. *Ἀσπάσασθε*: *ἀσπάζομαι*. — *Πρίσκαν*: the form *Πρίσκα* occurs in 1 Cor. xvi. 19, 2 Tim. iv. 19; but in Acts xviii. 2, 18, 26, the longer form *Πρίσκιλλα*. — *Ἀκύλαν*: the Greek mode of writing the Latin word Aquila. In the reign of Claudius (A.D. 41-54) they were driven from Rome as Jews; were associated with Paul in Corinth (Acts xviii. 1 ff.); went from Corinth to Ephesus (Acts xviii. 18, 26, 1 Cor. xvi. 19); at the date of the writing of this epistle (probably A.D. 58 or 59) were again in Rome; but later (cf. 2 Tim. iv. 19), again in Ephesus. — *ἐν Χριστῷ* *Ίησοῦ* explains in what sense we are to understand *τοὺς συνεργούς μον*, — *my fellow-workers in Christ Jesus*. They might be called fellow-workers as tent-makers (Acts xviii. 3); but Paul had in mind a very different sphere, and makes his thought definite by the employment of the loved name. — *οἵτινες . . . ὑπέθηκαν* (*ὑποτίθημι*), *who (or since they, Lat. quippe qui) for my life laid down their own necks* (lit. *put their own neck under*). Whether this expression is to be taken literally or figuratively, is not certain; and whether any particular occasion of extreme danger is referred to, or only continued and oft repeated peril, is not known. At least, their entire and exceptional devotion is strongly expressed. — *εὐχαριστῶ*, *give thanks, am thankful*, i. e. for this remarkable devotion.

V. 5. *καὶ τὴν . . . ἐκκλησίαν* (depends on *ἀσπάσασθε*, v. 3), *and the church in their house*: *κατά* w. the acc., *extending through*; frequent in

Homer in this sense. The expression suggests that in the great city of Rome there may have been several places — private houses — where the Christians were in the habit of meeting for worship, and that the house of Prisca and Aquila was one of these places. Special salutations are sent to the assembly (the church, or, as we often now say, “the meeting”) in their house. It appears, from 1 Cor. xvi. 19, that they had also in Ephesus a house where the Christians assembled. For a similar expression, cf. Col. iv. 15, Philem. 2. — Ἐπαινετὸν τὸν ἀγαπητόν μου, *Eρανέτους my beloved*: not elsewhere mentioned. Nothing is positively known of the persons mentioned in the entire list as far as v. 16 (except possibly Rufus). The legends of the Romish Church made the most of them bishops or martyrs, or both. — ὁ ἐστιν ἀπαρχὴ τῆς Ἀστας, *who is the first-fruit* (a metaphor denoting the first convert to Christ) *of Asia* (the western part of Asia Minor, as in Acts ii. 9, and elsewhere). — εἰς Χριστόν, *unto Christ*. The expression denotes properly the entrance into the relation signified by ἐν Χριστῷ, *in Christ*.

V. 6. ήτις . . . ἐκοπίασεν (*κοπιάζω*), *who (or since she) has toiled much*. What her services had been, so as to warrant this particular mention, would be well known to the writer and the first readers of this epistle, but are not known to us. It may be noted that Paul uses the aor. ἐκοπίασεν, *toiled*, or *has toiled*; not the pres. *κοπιᾷ*, *is toiling*: indicating perhaps some special labors and sacrifices in some period of trial and distress. — εἰς ὑμᾶς (st. εἰς ὑμᾶς), *for you*; the end in view, — those into the midst of whom she entered while toiling.

V. 7. Ἀνδρόνικον καὶ Ιουνίαν, *Andronicus and Junias (or Junia)*. Whether the latter word is masc. or fem. cannot be determined with certainty. — τοὺς συγγενεῖς μου, *my kinsmen, my relatives*; most naturally understood here of blood-relations. — συναιχμαλώτους μου, *fellow-prisoners of mine*. When and where they were Paul’s fellow-prisoners is not known. — ἐπισημοὶ ἐν τοῖς ἀποστόλοις, *of note among the apostles*, i. e. highly esteemed by the apostles. This interpretation does no violence to the construction, and retains the usual N. T. sense of the word *apostles*. Many, however, of the best interpreters think the word to be used here in its wider, original sense; and understand the phrase to mean that these two were spoken of as apostles, and distinguished among them. — οἱ . . . γέγοναν (Att. *γεγόνασιν*, fr. *γεγνομαι*) ἐν Χριστῷ, *lit. who even before me (even earlier than I) have become in Christ* (i. e. *have become Christians*). It is not said here, *have become apostles in Christ*.

Vv. 8, 9. Ἀμπλιατὸν (W — H. read Ἀμπλιάτον: Alf., Meyer, et al., Ἀμπλιᾶν, 1 dec. masc.), *Salute Ampliatus, or Amplias*; the latter an abbreviation of the former. — ἐν κυρίῳ, *in the Lord*: makes τὸν ἀγαπητόν μου definite, telling the relation in which, and the reason why, he was

loved. — *ἡμῶν*, *our* etc., includes here, with the writer, the readers also of the epistle; since Paul in this connection uses constantly the sing. *my*, in speaking of himself alone.

Vv. 10, 11. *Ἀπελλῆν*, *Apelles*, has been considered by some the same as Apollos, but without evidence. Apelles is a name often borne by freedmen; yet it is uncertain whether he belonged to this class. — *τὸν δόκιμον*, *the one who has been tried, tested, and approved*. — *ἐν Χρ-* (denotes the element in which the trial and approval took place), *in Christ*, i. e. as a Christian. — *τοὺς ἐκ τῶν Ἀριστοβούλου*, *those of the (persons) belonging to Aristobulus*, *those who are of the household of Aristobulus*. Perhaps they were slaves (Meyer); that they were Christians is readily understood. The expression does not necessarily imply that Aristobulus himself was a believer, although he may have been. — *Ναρκίσσου*, *Narcissus*, or *Narkissos*, has been thought by some to be the freedman of Claudius, mentioned by Tacitus and others; but this is by no means certain. The clause, *τοὺς ὄντας ἐν κυρίῳ*, though not necessary, as we have seen just above, v. 10, is added for definiteness.

Vv. 12, 13. *Τρύφαιναν*, *Τρυφώσαν*, *Tryphæna*, *Tryphosa*: both names derived from *τρυφᾶν*, *to live in luxury and pleasure*. Paul adds, however, *τὰς κοπιώσας* (pres. particip., fr. *κοπιῶν*) *ἐν κυρίῳ*, *who toil laboriously in the Lord*; thus indicating that their lives were quite in contrast with the signification of their names. Observe that the participle is pres., while the aor. *ἐκοπτασεν* is spoken of Persis; indicating apparently in her case some definite toil in the past. Cf. v. 6. Meyer calls attention to the delicacy of omitting *μοῦ* after *τὴν ἀγαπητήν*. He also suggests that these three women may have been deaconesses. Where Paul had become acquainted with them is of course unknown. Persis may have been of Persian descent, and may have derived her name from this fact. — *Ῥούφον*: the Greek form of the Latin name *Rufus*. — *τὸν ἔκλεκτον ἐν κυρίῳ*. This seems to mean more than simply, *the chosen*, or *the elect, in the Lord*; since this would have been true of all who had been mentioned and of every Christian. The primary meaning of *ἔκλεκτος*, *select, distinguished* (German, *ausgezeichnet*; French, *distingué*), is without doubt intended here. He is thus described as an eminent Christian man. For this use of *ἔκλεκτος*, cf. 1 Tim. v. 21, 1 Pet. ii. 4, 2 Jno. i. 13. — *καὶ τὴν μητέρα αὐτοῦ (ἀσπάσασθε) καὶ ἐμοῦ*, *and (salute) his mother and mine (the mother of him and of me)*. *ἐμοῦ*, emphatic position, and the emphatic form of the pronoun. What services she had rendered, and where, to warrant this affectionate and tender designation, is not now known.

Vv. 14, 15. *Salute Asyncretus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them*. This expression, and the one in v. 15, seems to

indicate a company or assembly (*ἐκκλησία*) of Christians who were in the habit of gathering in some particular locality, perhaps what we might call an out-station. Cf. v. 5, note. — Origen supposed the Hermas here mentioned to have been the author of the celebrated work entitled “The Shepherd (*ὁ ποιμῆν*) of Hermas”; but this work is now supposed to be of a later date (the last half of the second century). — *Salute Philologus and Julia* (perhaps the wife of Philologus), *Nereus and his sister, and Olympas, and all the saints that are with them.*

V. 16. The list of personal salutations is now complete; but Paul adds, *Salute one another*. The Oriental salutation, by means of a kiss, prevailing especially among the Jews, was adopted by the Christians. — *ἐν φιλήματι ἀγίῳ*: denotes the manner in which they were to salute one another: cf. 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26. The kiss was called *holy*, because it was a token of Christian fellowship: cf. 1 Pet. v. 14, *ἐν φιλήματι ἀγάπης*. They were exhorted, at the close of the reading of this letter, thus to express their mutual love. — *αἱ ἐκκλησίαι πάσαι τοῦ Χρ.* The purpose of the apostle to visit Rome was doubtless made known wherever he went; and all the churches of Christ would doubtless send through him their salutations.

It seems at first surprising that Paul should have so many personal acquaintances in a city which he had never visited. This is one among the many indications of the frequent communication between the capital of the Roman empire and all the principal cities.

Vv. 17-20. A warning against false teachers.

V. 17. *σκοπεῖν τοὺς . . . πολοῦντας*: to observe carefully, to keep the eye on (im *Augenmerk zu haben*, Meyer; à avoir l'œil ouvert, Godet: cf. *βλέπετε*, Phil. iii. 2; yet *σκοπεῖν* implies a sharper look-out) those who are creating the divisions and the occasions of stumbling (probably, in Rome as elsewhere, the Judaizing teachers), contrary to the teaching which ye learned. — *καὶ ἐκκλίνετε* (pres. imperat., preferred to *ἐκκλίνατε*, aor.) *ἀπ'* *αὐτῶν*, and turn away, be in the habit of turning away, from them. Note that the apostle does not propose any public discussion with them, nor any sort of controversy; but simply a leaning, or turning, away from them. Was not his advice judicious, and applicable to other times and places?

V. 18. A confirmation (*γάρ*) of the preceding exhortation. — *τοιοῦτοι*, w. the article *οἱ*, just such persons, those who are of such a character. — Note the position of *οὐ* w. *δουλεύοντιν*, they fail to serve, refuse to serve. — *ἀλλὰ . . . κοιλίᾳ*, but (they do serve) their own belly. The expression is somewhat coarser than though he had said *τῇ ἑαυτῶν γαστρί*, and includes all the lower appetites. — *διὰ τῆς χρηστολογίας* (*χρηστός*, good, kind;

λόγος, speech) καὶ εὐλογίας (εὖ and λόγος), through their kindly and plausible language (mittelst der lieblichen und wohlgesetzten Sprache, Meyer; par leurs bonnes paroles et leurs bénédictions, Godet). — ἔξαπατώσιν . . . τῶν ἀκάκων, they cheat, deceive, the hearts of the innocent (those who themselves have nothing evil in mind). Something of this sort has always taken place.

V. 19. (I exhort you, and have confidence in you,) *For your obedience* etc. Note the emphat. ὑμῶν, as contrasted w. τῶν ἀκάκων. — εἰς πάντας ἀφίκετο, lit. *came into the midst of all*. It seems surprising that any one should have understood *obedience* here to mean anything else than obedience to Christ, — the obedience of faith. This obedience in the Roman church was known and spoken of among all the churches; hence the conclusion (*οὖν*). *Wherefore I rejoice over you* (ἐπί w. the dat. denoting the foundation of the rejoicing). — σοφοὺς εἰς τὸ ἀγαθόν, ἀκεραίους εἰς τὸ κακόν, *wise while contemplating (looking into) that which is good; unmixed, having nothing to do with it, while looking into that which is evil.* ἀκεραίους (a priv., κεράννυμι, *to mingle*; hence) *unmixed, pure, guileless (unvermischt damit, frei davon, Meyer)*.

V. 20. The preceding exhortation and expression of confidence is followed by the assurance in this verse. — ὁ θεὸς τῆς εἰρήνης, *the God of peace*, — an expression naturally suggested by the reference in v. 17 to those who cause divisions: συντρίψει κτέ., *will crush* (a figure taken perhaps from Gen. iii. 15) *Satan under your feet shortly.* — Ἡ χάρις κτέ. With this benediction Paul would naturally close his letter; but, as a sort of postscript, he now adds the salutations of his companions in Corinth; and then concludes the entire letter with a solemn and impressive doxology.

Vv. 21-23. Τιμόθεος. The name of Timothy occurs in several epistles at the beginning: 2 Cor. i. 1, Phil. i. 1, Col. i. 1, 1 Thess. i. 1, 2 Thess. i. 1. In all the churches to which these were addressed, he was doubtless known personally; but he may not have been known equally well to the Romans. — Λούκιος: not the same as Λουκᾶς, the author of the Acts and of the Gospel of Luke (in Latin, *Lucanus*): perhaps the same as Λούκιος ὁ Κυρηναῖος, Acts xiii. 1; but this is only conjecture. It is equally uncertain whether Ιάσων is the same as the one mentioned in Acts xvii. 5; and whether Σωσίπατρος is the same as Σώπατρος, Acts xx. 4. Both forms were frequent among the Greeks. — οἱ συγγενεῖς μου; cf. vv. 7-11. — Τέρτιος: a Roman name; Lat. *Tertius*. He was perhaps known to the church in Rome, and hence sends a salutation in his own name. — ὁ γράφας κτέ., means simply that he had acted as Paul's amanuensis (cf. 1 Cor. xvi. 21, Gal. vi. 11, Col. iv. 16, 2 Thess. iii. 17, where the use of an amanuensis is alluded to). — ἐν κυρίῳ: connect w. ἀσπάζομαι. It was no ordinary, formal salutation, but one which recognized their union

in the Lord. Tertius inserts this verse (22d) of his own accord; but with v. 23 Paul begins again to dictate. — **Γάϊος**: a name occurring several times in the N. T. This Gains is perhaps the same with the one mentioned in 1 Cor. i. 14. — **ξένος**, like the Lat. *hospes*, Germ. *Gastfreund*, means either *guest* or *host*. Here used in the latter sense. — **καὶ ὅλης τῆς ἐκκλησίας**, and (the host) of the entire church: a strong expression, denoting his hospitality towards them all; and perhaps also his readiness to entertain all Christians who from other places visited the church in Corinth. It can hardly mean that his house was a place of public worship for the entire church. — **"Ἐραστος ὁ οἰκονόμος τῆς πόλεως**, *Erastus, the treasurer of the city*; a man of some political and perhaps social distinction. Few such men became Christians at this early period. Cf. 1 Cor. i. 26 ff. The name was not unusual, and there is no evidence that this man was the same as the Erastus mentioned in Acts xix. 22, and 2 Tim. iv. 20. — **Κούαρτος**: the Greek mode of writing the Latin word *Quartus*. No further designation of him is here given than simply **ὁ ἀδελφός**, *the brother*; i. e. the brother in Christ. It is quite likely that he was personally known to many in the church at Rome.

V. 24 is a repetition of the benediction in v. 20, and is omitted in nearly all critical editions.

Vv. 25-27. An impassioned and sublime doxology. — **Τῷ δὲ δυναμένῳ . . . μόνῳ σοφῷ Θεῷ . . . φέρη δόξα**, sc. εἴη, *And to Him who is able (or to the one who is able) . . . to the only wise God . . . to Him (lit. to whom) be the glory etc.* Such is the outline construction of this long and impressive sentence. — **στηρίξαι** (1 aor. act. infin., fr. *στηρίζω*), *to set firmly, to establish*. — **κατὰ κτέ.**: denotes the manner of setting firmly; the pattern or model according to which they were to be established. This model is not less important now than it was then. Human vagaries, “advanced thought,” “the gospel of the future,” were not the model in the mind of Paul. What, then, was it? — *according to my gospel* (i. e. *the gospel which I preach*) and *the proclamation of Jesus Christ*. The two expressions are closely connected, being governed by one preposition; and the latter makes the former more definite. The phrase, **κατὰ τὸ εὐαγγέλιον μου**, occurs in ch. ii. 16, and in 2 Tim. ii. 8. The prep. **κατὰ** has been differently understood by different expositors; but the above is the ordinary meaning of **κατὰ** w. the acc., and seems by far the most natural here. To render it *in*, or *through*, is a departure from the ordinary sense, and is not required by the connection. — **κατὰ ἀποκάλυψιν κτέ.**: a fuller statement and explanation; connect w. **στηρίξαι**: *according to the revelation of the mystery* (the former noun, *ἀποκάλυψιν*, made definite by the limiting gen.); the latter, *μυστηρίου*, has nearly the force of a proper name: there was but one thing of the kind). — **χρόνοις αἰωνίοις** (dat. of time) **σεστημένου** (perf. pass. particip. of *σιγάω*), *kept silent (kept hidden) in times*

eternal. — **φανερωθέντος** (**φανερόω**) δὲ νῦν, but made plain now. — διά τε (connects **φανερωθέντος** and **γνωρισθέντος**) γραφῶν προφητικῶν . . . **γνωρισθέντος** (**γνωρίζω**), and through prophetic writings (*the scriptures of the prophets*), according to (the) command of the eternal God, made known (published) for (*εἰς*, the end in view) obedience to the faith among all the Gentiles (*εἰς*, conveyed into the midst of). — *εἰς ὑπακοὴν πίστεως*: cf. ch. i. 5, note. — διὰ Ἰησοῦ Χριστοῦ. Meyer connects this closely with the preceding clause, to the God who through Christ has shown himself as the only wise. This view, however, is not generally taken. It seems more natural to bear in mind the idea of **γνωρισθέντος** in connection with this clause, — to the only wise God, (made known) through Jesus Christ. — $\hat{\phi}$ is included in brackets by W — H. Omitting $\hat{\phi}$, we should render, — to the only wise God, through Jesus Christ, (be) the glory etc. If $\hat{\phi}$ is expressed, it may refer to **Ἰησοῦ Χρ-**, and is so understood by Thol., Philippi, et al. Most expositors, however, make $\hat{\phi}$ refer to **θεῶ**. Godet suggests that the two ideas of Christ and God — the executor and the author of the plan of salvation — were so closely united in the mind of Paul that he did not separate them in this ascription of glory. Godet refers to ch. i. 7, where the two are closely united, and governed by one preposition. This is often the case. Still, to most expositors the reference of $\hat{\phi}$ to **θεῶ** seems to be the true understanding; $\hat{\phi}$, instead of **αὐτῷ** or **τούτῳ**, by a change of construction (anacoluthon) not uncommon in the style of Paul. — **ἡ δόξα**, the glory; that which belongs to God. Some supply here **ἐστίν** (so Hofm., Godet), st. **εἴη**: but the optat., presenting the idea, not as the statement of a fact, but as a prayer, seems more natural and impressive. — *εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν*. This is the strongest and most emphatic form of expression in the Greek language for the idea, *forever and ever, to all eternity*. **ἀμήν** is the Hebrew word **אָמֵן**, meaning *truly, certainly*. In the LXX, the Hebrew word was sometimes transferred; sometimes translated by **ἀληθῶς**, sometimes by **γένοιτο**. The Hebrew form seems to have been used extensively by the first Christians, and from them transferred into all languages which have been used for Christian worship.

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